THE ARYAN PATH

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October 1965

EDITORIAL REPRINT from B. P. WADIA

The Aims of the Labour Movement in India

JAMES AVERY JOYCE

"To Practise Tolerance"

MARTHA L. DEED

Zen: Direct Pointing at the Soul of Man: I

PERETZ GORDON

Universality and Morality in Judaism

R. M. FOX

Behind the Iron Curtain in Yugoslavia

BOOKS REVIEWED INCLUDE

Damodar and the Pioneers of the Theosophical Movement; Pyarelal's *Mahatma Gandhi—The Early Phase*; *The Matter of Zen*; *Search for Reality in Religion*; *Kahlil Gibran—His Life and His Work*; Dallas Kenmare's *The City of White Stones*; *Motilal Nehru*

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Point out the 'Way'
however dimly and lost among the host—
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVI OCTOBER 1965 No. 10

THE AIMS OF THE LABOUR MOVEMENT IN INDIA

[IN October falls the birth anniversary of the late **Shri B. P. Wadia** (1881-1958), to whom THE ARYAN PATH owes its founding and nourishing. In reverence to his memory we reprint important passages from a statement which appeared in *Shama'a* of October 1920. Having been the founding father of the first labour union in India, at the date of this article he was President of the Madras Central Labour Board, the Madras Labour Union, and the M. and S.M. Railway Union. In these passages will be seen the same application of universal principles to problems and the profound feeling for the inherent dignity of the human soul that were seen in his Theosophical and other writings. In his *Problems of National and International Politics* (1922) Shri Wadia expressed his faith as follows:

"The purpose of all evolution, according to Theosophy, is to bring man to the realization of his divinity, not merely latent, but divinity which has become fully patent. Man, by and through the help of evolution, becomes God, knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the stages of Superman, to that Perfection which is embodied in the shastraic conception of the Supreme Purusha. Man is striving to become a Perfect Individual — free in mind, morals and activities. The purpose of all evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose — to give man the necessary shelter while he is engaged in the Herculean labour of growth unto a Perfect Individuality."

—ED.]

TO PUT BEFORE YOU in as compact a manner as I am able for the purposes of discussion the aims of the Labour movement in Madras, I cannot do better than examine some of the propositions that relate themselves to

these three factors.[1]

In the economic sphere the aim of the Labour Union in Madras is to bring about better conditions for the labourer. The long hours, the scandalous wages, the non-protection in reference to accidents, the lack of housing accommodation, the absence of education, the neglect of hygienic and sanitary principles, all these exist. The conditions under which the Indian labourers work in the factory, or in the mines, or on the plantations, or on the land need fundamental alteration. That change must be brought about in harmony with the culture and tradition of the people of India. The aim of the Labour Movement in India, as far as I am concerned, is not to copy wholesale the schemes and projects or even the methods employed by Labour Movements elsewhere. For instance, nationalization of the mines and industries would not very much alter the conditions of the working classes in this country. The capitalistic tendency of the Government, and the influence of the capitalistic classes on our rulers has been apparent for many years. The conditions of the labourers in Government concerns are no better than the conditions of those who work in private workshops. For instance, men belonging to the Railway Union at Perambur and working in the Railway workshop are no better off than men working in the Textile Factories of Messrs. Binny & Co. or the Indian Mill at Choolai. The destruction of wage slavery is one of the aims of the Labour Movement. That slavery cannot be abolished by a change of control from one set of employers to another set of employers, but it must consist in a change which will bring the control of the workshop to the work people themselves. This is a very radical demand to put forward, but we are discussing the aims of the Labour Movement in India, and whether this particular aim is to be fulfilled during the next five or fifty years is a matter of little importance. Unless we have the aim of the Labour Movement through economic reform very clearly defined, unless we keep on steadily working towards that aim, we will not be able to achieve for the labourers that which we have set out to achieve. The economic aim of the Labour Movement exists not only to get higher wages and comfortable surroundings, but also to strike at the root-cause — wage slavery — of which these are but effects.

The present economic condition in this country as in other parts of the civilized world is rooted in the wage system. The evils of the wage system are fourfold, and economic slavery will continue as long as this

---

[1] "(1) The status of the labourer as labourer, his relation to his employer, affecting the economic and industrial life of the country.

(2) The status of the labourer as a citizen, affected by and affecting the political movements and their result.

(3) The status of the labourer in the international world of labour which has been emerging into great importance ever since the Russian Revolution."

fourfold evil is allowed to continue. What are they? Mr. G. D. Cole has well brought out this point in his *Self-Government in Industry* and I cannot do better than quote his words.

1. The wage system abstracts labour from the labourer, so that the one can be bought and sold without the other.
2. Consequently, wages are paid to the wage-worker only when it is profitable to the capitalist to employ his labour.
3. The wage-worker, in return for his wage, surrenders all claim upon the product of his labour.
4. The wage-worker, in return for his wage, surrenders all control over the organization of production.

If this economic system is to be abolished, if wage slavery is to perish, all these four factors must be handled in an adequate fashion. We must be in a position to replace these four defects by four other fundamentals which would enable workmen to work in an atmosphere of economic harmony, contentment and power. These Mr. Cole puts forward as under:

1. Recognition and payment as a human being, and not merely as a mortal tenement of so much labour power for which an efficient demand exists.
2. Consequently, payment in employment and in unemployment, in sickness and in health alike.
3. Control of the organization of production in co-operation with his fellows.
4. A claim upon the product of his work, also exercised in co-operation with his fellows.

...The methods employed by any organization are related to its aims and objects. If our aim in the Indian Labour Movement is to break the fetter of wage-slavery by a proper and legitimate use in this country of the political weapon of the vote, and by invoking the aid of the International Labour Conference, of the League of Nations, and by openly seeking the aid of our natural allies of the International, it may well be asked how do you propose to do all this?

My answer is — we mean to attain by the culture of power inherent in the Indian masses. I regard the Labour movement as a spiritual movement; that is, I believe that our labourers are capable of manifesting a new way of breaking the fetters of wage-slavery. Their collective bargaining need not necessarily force them to use the weapon of strike. If they are properly guided — and it is rather a big If — if they are given sufficient freedom to construct and formulate their own schemes, if their sense of self-respect is strengthened and their rash enthusiasm tactfully handled, they are capable of contributing something substantial towards the solution of a world problem. For this purpose nothing but high spiri-

tual ideals have to be utilized. If one endeavours to guide the Indian labourer without a due regard to his peculiar make-up, without considering the spiritual basis at the core of his being, one cannot but expect trouble, delay, disappointment. There is however an appeal to be made to that which is at the moment slumbering latent in the Soul of the Indian labourer; that something is difficult to define, but it is there and presents itself to an outsider as a kind of Labour Idealism. It makes up the Religion of the Labourer: I have seen its expression constantly. When 200 work-people, Hindus of all castes, Muslims and Christians sat down at a common meal, it made itself manifest; it expressed itself during a lockout of the Textile Workers and a strike of the Tramway men; there it was in large gatherings and processions as also in small Executive Committee meetings. It is not yet patent; but it is capable of revealing itself. Now and then, in moments of tension, in moods of elation as also depression, it makes itself felt, seen, heard; generally it is in retirement, in a condition of silence and darkness. It has something to do with their poverty and suffering and their power of craft, workmanship and toil.

But perhaps this is too nebulous an idea in the study of economic problems which must deal with facts and figures, and with the mundane problems of food and housing for the labourer. My only excuse in referring to the subtle psychology of the labourer's mind and heart is to emphasize the fact that the labourer is more than a mere hand. Unless and until it is recognized that the work of his hand affects, and is affected by, a head and a heart, you will not be able to understand fully. The labourer and his labour must be taken as one. Today labour is purchased as a commodity and is separated from the labourer. Thus the dignity of the labourer, and the joy of the work, the inherent interest of creation and production and handling of goods, disappear.

The aim of the Indian Labour Movement? — I see the vision of a spiritualized host of toilers saving themselves by the power of their collective Soul — and not only themselves but also the warring classes of the West, by a contribution of something fundamentally Indian. We have learnt many a lesson from the Trade Unionist of Britain, the farm-labourer of America, the metal worker of Italy, the Socialist of Germany, the Communist of Russia, the reformer of Georgia; and we wish to make an adequate return. I believe that the Indian Labour Movement unspoilt by Western materialism is capable of fulfilling the mission of India, the spiritual Mother of the Aryan Race. It can kindle in the heart of the Labour Movement the world over, the light of the Spirit which shines steadily in the midst of strife, and brings Power and Peace, which mere increase of wages or decrease of work-hours is incapable of bestowing. Freedom born of self-respect, self-confidence, self-realization is True Free-

dom. The Indian Labour Movement, achieving by spiritual means its own Freedom, can hold it aloft for the benefit of others. Having gained its own soul, it will enable others to gain theirs. The body and mind, aspirations and intuitions, instincts and impulses, feelings and emotions of the World Labour Movement have come to it from different sources. I believe, or should I say I like to believe, that India will be the source, from which the Soul of the movement will spring. I fancy that I hear that mysterious Something within the bosom of the Indian Labour Movement sing:

With us the fields and rivers,
The grass that summer thrills,
The haze where morning quivers,
The peace at heart of hills,
The sense that kindles nature, and the Soul that fills.

Perhaps I shall be told that these are dreams and not economics; dreams or economics, whichever they be, it is thus I have conceived the aims of the Labour Movement in India.

B. P. WADIA

I HAVE OFTEN wondered . . . if our race forgot the Buddha, the Upaniṣads and the great Epics what then it would be like. It would be uprooted and would lose the basic characteristics which have clung to it and given distinction throughout these long ages. India would cease to be India.

—JAWAHARLAL NEHRU

"TO PRACTISE TOLERANCE"

[**Mr. James Avery Joyce, Ph.D., B.Sc. (Econ.), F.R.G.S., Barrister-at-Law,** has always been specially interested in the UN and its specialized agencies such as WHO and UNESCO, and in reforms such as the abolition of the capital punishment, calendar reform, etc. He is the author of a number of books along these lines, his latest being *The Story of International Co-operation.* He has also been a lecturer at the University of London and a visiting lecturer at the Universities of New York and New Delhi.

In the troubled weeks that this issue of THE ARYAN PATH is being prepared and printed in, it seems specially apt to draw attention to the far-reaching and wise thought of the Secretary-General of the UN, Mr. U Thant. Mr. Joyce has knit together with his own lucid and unobtrusive commentary several passages from the speeches of Mr. U Thant. They bring out a positive vision of the reform we need in the minds of men so that nations and the world which is made up of them may be secure and live humanely and creatively. While we need always to deal attentively and patiently with problems as they arise, forgetting neither immediate justice nor ultimate national and international safety and well-being, the only real hope in the long run is to lift and maintain the consciousness of ordinary men on a level where the conflict of interests will be seen to be illusory because human beings have found integrity in themselves. Mr. Joyce says, "Only the whole man can give us a whole world." —ED.]

A NEW LEADERSHIP is emerging at the UN — the personal leadership of the Secretary-General. His speeches are keyed to a consistent note which is becoming unmistakably clear, in whatever part of the world he is welcomed. And everywhere he goes he is being received as the Voice of Reason, making its appeal directly to the earth's common citizens, over the heads of the clamorous governments.

To the students of the University of Berkeley, California, for example, in June last, U Thant laid down the basis of his creed, when he called for "educational concepts which are more in keeping with our times," as follows:

> The qualities I would look for in a good citizen in any country are, put briefly, a sense of duty to the community, a spirit of tolerance, and an ability to see national politics against the larger background of a universal society. In the shadow of the hydrogen bomb, I would attach the greatest importance to the imperative need for a new concept, a new approach, even a new philosophy in dealing with the problems of our times.

Here the individual's choice — tolerance or violence — is set against the background of a conventional nationalistic education:

> I started my own career in Burma as an educator [he said], and I have great faith in the possibilities that education offers for building peace. If the younger generation is taught the right values, they will find it easier to become peace-builders. If they should be educated on conventional lines and taught to believe that the interests of their own country must always come first, then I believe that the future which will unfold before them will not be as full of hope as they have the right to expect.

But these bland generalities, which any world figure might be expected to uphold on ceremonial occasions, take on a bold immediacy, when the Organization he represents is confronted by the escalating military disaster in Viet Nam. Replying to Geneva journalists on 9 July, U Thant came down to specifics:

> Military methods will not bring about a peaceful solution of the Vietnamese problem. . . . The first prerequisite for the restoration of peace and stability in Viet Nam is the cessation of all hostile military activities by all parties concerned. . . . To achieve a really effective cessation of military activities, the discussions must involve those who are actually fighting. These are my views on the situation in Viet Nam. . . . I think that the choice for the parties involved is no longer the choice between victory and defeat. As I see the situation, total victory or total defeat is out of the question. To achieve peace, and to restore stability in the area, discussions must take place, and they must centre around the question of major concessions by both sides.

Such pragmatic advice rests, however, on something more profound than any shrewd politician's estimate of the gross folly of expanding the Viet Nam war. This deeper note was sounded before a representative gathering of religious leaders, when U Thant addressed the Convocation of Religion for World Peace in San Francisco, on the occasion of celebrating the Twentieth Anniversary of the Charter last June:

> I am one of those who consider that a man's religion is one of the most important things in his life. I hold the view that religion — not necessarily a formal religion — ought to hold a central position in the life of each one of us.

U Thant went on to point out that

> the goal of peace and brotherhood is preached by every major religion, each in its own way, but the goal itself is common to all humanity.

And the relevance of mankind's religious pilgrimage across the centuries to the present phase of Great-Power conflict is revealed in the fact, he said, that

> so much of misunderstanding and suspicion in the world today is ideological. It has become almost an axiom that if one side comes forward, for example,

in the field of disarmament, with what may be *prima facie* a reasonable proposal, the other side immediately looks for hidden snags and traps. In this way we have made little progress in many areas, whereas we could have moved much further ahead if it had been possible for us to trust each other a little more.

No national political leader has yet challenged the parallel which U Thant has stressed over and over again, as he moves among the common people. He phrased it thus at the San Francisco Convocation:

> The ideological intolerance of today is comparable to the religious intolerance which prevailed not so long ago. We have had wars of religion, when men killed each other for no other reason than that they belonged to different religions. Today, while perfect religious tolerance may not prevail, we are generally willing to concede that each one of us should be free to seek his spiritual goal in his own way. Perhaps we may also be able to develop, over the years, a similar approach to the goal of peace, and concede that the goal is more important than the means . . . in the words of the Charter: "to live together in peace with one another as good neighbours."

To question this analogy in purely mechanistic terms is no doubt easy. For one thing, even if the alleged "Communistic Conspiracy" did not exist, the industrial-military-scientific complex, which the so-called democratic state has evolved (since billions of dollars are being spent on weapons and mercenaries and war bases and space technology) would, *by its own momentum,* present a constant threat to the peace of other nations.

Analysing the vast federal funds being poured into the coffers of the "new priesthood," who have nowadays moved to the top of the national power-elite pyramid, Professor Ralph E. Lapp, the atomic physicist, in his *The New Priesthood* (1965) says:

> Without the sense of urgency imparted by the opposition of East and West, it is highly doubtful that the U.S. Government would have supported research and development to the extent which it has. . . . No nation mindful of its prestige and influence could afford to turn its back on the new priesthood which came to initial power in the crucible of war and then won its way to affluence as the nation sought security through weapon-power.

The significant fact, however, that Professor Lapp might have equally stressed is that, psychologically, the new priesthood is sustained by a "feed-back" device which, in turn, imparts a sense of urgency to this opposition of East and West. The modern war-machine, which has surreptitiously taken over so many of the controls of democratic government, *needs* the ideological conflict to keep it running. Intolerance pays off handsomely at the top of the industrial-military-scientific pyramid.

And it is there that national decisions are really made.

What is at stake in America today is not "national honour" (which has been the pretext for every bloody war in history) but democratic government itself. "To practise tolerance" abroad would do more to re-establish true democracy at home than anything else. U Thant is appealing to a higher patriotism which alone can save our national heritage from the hydrogen bomb. National citizenship today becomes merged in world citizenship, and national honour, to have any meaning, must become transmuted into world loyalty.

Nevertheless, although it is in moral terms that U Thant's historical parallel has to be measured, moral force today is taking on a new dimension through the existence of the United Nations. Speaking in New York at the Annual Conference of Non-Governmental Organizations in May, the UN Secretary-General went into this relationship in closer detail. The trend of his argument is well worth noting. He said:

> Many people think that the United Nations is just a moral force and nothing more. On the other hand, there are many people who maintain that the United Nations is becoming very influential and very effective, and that in many ways it is becoming a big power. My feeling is that at present the United Nations stands somewhere in between these two concepts. It is much more than a mere moral force; and at the same time it is in no way a big power in terms of having armies and navies and an air force. It is the cumulative result of massive public opinion all over the world which cannot be ignored by any Power, big or small.

His appeal, it will be noticed, is again directed over the heads of what are called the Big Powers to "We, the Peoples," in whose name the Charter was actually signed in 1945. This "plus" factor in world affairs — the peoples — should never be discounted. But *how* are we to create the conditions envisaged in the Charter? he asks: "How are we to exercise tolerance?" U Thant reduces the answer to the personal equation once more:

> I am a Buddhist. I consider Buddhism a very great religion, although, of course, I must admit that I know very little about other religions. But this belief in Buddhism, this conviction of the goodness of my own religion, does not blind me to the knowledge that there are hundreds of millions of people who believe otherwise.
>
> If we are to apply this religious analogy to political ideology, I want to tell you that if it is a question of democracy *versus* dictatorship, if it is a question of parliamentary democracy *versus* totalitarianism, I am one hundred per cent for parliamentary democracy. I am one hundred per cent for the dignity of the human being. I am always for fundamental freedoms . . . but my belief in democracy and my belief in the dignity of the human

being, my belief in fundamental freedoms, does not preclude me from the knowledge that there are hundreds of millions of people who disagree with me. I believe, however, that this disagreement is over means rather than ends, as differing political and economic systems seem to me to have a common aim, namely, the greatest good for the greatest number. . . . I believe that, if the present trends continue to develop, no society in the world in the foreseeable future will be the same as it is today, just as the social structure, the economic structure, and the political structure today are not the same as they were two or three generations ago.

On any reading of human history, society has undergone changes at every period. U Thant developed this point at the aforementioned Conference of Non-Governmental Organizations:

I do not think that the rugged individualism of the Stone Age will continue to subsist in the next hundred years or so. I do not think that rigid and ruthless dictatorships will be prevailing in the foreseeable future. There are unmistakable trends today that in societies where individual initiative and individual enterprise have been predominant for many years, the State and organs and machineries of the State are getting more and more involved in the conduct of human affairs. [And, turning to the "other societies" it cannot be denied that] the individual is gradually and increasingly asserting himself in many spheres of human activity. I think the trend is unmistakable.

In this context, the prevailing East-West dichotomy takes on a novel form. Because, U Thant continues:

In the West — and when I say the West I have in mind the United States, Canada, Western Europe, *the Soviet Union and the other technological societies* — the stress is primarily on the development of the intellect. The primary aim of education in the West, in these technological civilizations, has been and still is the intellectual development of men. [Italics mine]

The objective of "Western" education, he asserts, is to create doctors, scientists, engineers, to go to outer space and to discover the Moon. This, in fact, has been the primary objective of "Western" education. But in the East, on the other hand:

In my part of the world, the stress is the other way around. Traditionally, the primary objective of oriental education — monastic education in my country, for instance — has been the development of the moral and spiritual qualities of men. Traditionally — let me stress the word "traditionally," because traditions are being submerged by the influx of outside influences — the stress in education in Asia has been to try to discover what is inside of us, to try to learn the moral and spiritual virtues, such as humility, tolerance, understanding and the philosophy of "live and let live."

> These have been the primary objectives of Eastern education, while at the same time the intellectual aspects of life have been ignored. I think that in Asia, for the last two thousand years or more, there was no conscious attempt to create doctors and engineers, to build skyscrapers, to invent the telephone, and so on, because we were too obsessed with what was happening inside of us.

Thus, the UN Secretary-General has brought a new dimension to international affairs which helps to explain why the "Third World," as it has been called, has played — and must play — an ever-increasing role in UN developments. The Free-World–*versus*–Communist-Conspiracy syndrome has given us the split world, the hydrogen bomb; but it can never give us peace. Only the whole man can give us a whole world.

> My feeling is that a pure intellectual development, unaccompanied by a corresponding moral and spiritual development, is sure to lead humanity from one crisis to another,

concludes the new world leader, who has brought with courage and clarity the weight of his public office and the convictions of his private experience to interpret and to vindicate the universal and primary commitment of the Charter, which binds all national leaders and their peoples "to practise tolerance and live together in peace with one another as good neighbours."

JAMES AVERY JOYCE

MARCUS AURELIUS

Transient as a dream
Seemed life to you;
Impermanence
The one sure fact and true;
Hope, suffering, joy,
Were milestones on the way
That led to a long dawn
Of what? You could not say.

HERBERT BLUEN

ZEN: DIRECT POINTING AT THE SOUL OF MAN

[We are glad to welcome **Miss Martha L. Deed** to our pages. She is a senior scholar, carrying out theological studies at Boston University. An earnest and sincere Christian background has made her the keener to seek spiritual truth in other traditions also. In this excellent study (of which we print below the first part) she writes with insight and sympathy of the Zen community and the Zen methods of training and spiritual experience. Some interesting parallels are also convincingly drawn in the third and last part of her essay, which will appear in December.—Ed.]

I

The essence of Zen is not gotten
Through learned discourse,
But only through life itself.
Where discipline blossoms into spontaneity,
There is Zen — unnamable —
Pointing the way.

M. D.

In spite of the wealth of material on Zen, the heart of Zen remains a mystery to all who have not experienced it. Most writers are agreed that the essence of Zen is as plain as the nose on your face and yet utterly inexplicable. There are nearly as many formulations of what Zen is as there are books on Zen and yet it is agreed that any attempt to describe it distorts it. Alan Watts goes so far as to say that any attempt to put it down on paper is a hoax. It is hoped that the following hoax will have a few elements of truth in it.

It it inconvenient to discuss the religious training and religious experience in Zen without defining Zen. As Lao-tzu wrote,

Those who know do not speak;
Those who speak do not know.

However, there are a few "hints" in existence in the form of verse. These convey a sense of Zen even if a strict definition is lacking.

When they curiously question thee, seeking to know what It is,
Do not affirm anything, and do not deny anything
For whatsoever is affirmed is not true,
And whatsoever is denied is not true.
How shall anyone say truly what That may be
While he has not himself fully won to What Is?
And, after he has won, what word is to be sent from a Region

Where the chariot of speech finds no track on which to go?
Therefore, to their questionings offer them silence only,
Silence — and a finger pointing the Way.[1]

The spirit of this old Buddhist poem has a more modern counterpart in the nineteenth-century Western world: Soren Kierkegaard. A passage from his diary may serve as a clarification by placing a similar orientation within a more familiar context.

> One can very well eat lettuce before its heart has been formed; still, the delicate crispness of the heart and its lovely frizz are something altogether different from the leaves. It is the same in the world of the spirit. Being too busy has this result: that an individual very, very rarely is permitted to form a heart; on the other hand, the thinker, the poet, or the religious personality who has actually formed his heart will never be popular, not because he is difficult, but because it demands quiet and prolonged working with oneself and intimate knowledge of oneself as well as a certain isolation. Even if, in a full-toned voice, I could say something that would please each and every one, if it were of a religious nature I would not say it, because it is already a kind of religious indecency that it should be necessary to make an outcry about it; on the contrary, religious things have to do with a softly murmured soliloquy with oneself. Alas, things are so topsy-turvy that, instead of having to do with each individual going alone into his secret closet to commune quietly with himself, people believe that religion is a matter for very loud talk.[2]

This passage has been quoted at length because it contains a number of elements which can form a bridge between certain Western traditions and Eastern, particularly Zen, approaches to life. One emphasis apparent at once is the insistence upon direct experience by an individual of the truths not readily available. A second emphasis is upon the necessity of each person working alone and within himself in order to attain insight. Still another point is that religious truth, although it ordinarily eludes us, is obvious — so obvious that it would be an offence to state it. Finally, there is an anti-intellectual tone to the whole passage. The mind alone is not sufficient. Religion is *not* "a matter for very loud talk."

Two further examples of Zen writing should illustrate these emphases. The first is a message carried by Bodhidharma, the 28th Patriarch, into China in approximately A.D. 520 (Bodhidharma is accepted as the founder of Zen thought although Zen did not become a separate school of Buddhism until the time of Hui-neng, nearly two hundred years later):

A special transmission outside the scriptures;
No dependence upon words and letters;

[1] Quoted in ALAN WATTS; *The Spirit of Zen* (New York. 1958), pp. 21-2.
[2] PETER P. RHODE (ed.): *The Diary of Soren Kierkegaard* (New York. 1960), p. 101.

Direct pointing at the soul of man;
Seeing into one's nature and the attainment of Buddhahood.

These four lines summarize the Zen approach to the quest for truth. George Fox said something similar in the seventeenth century: "Christ saith this; the apostles say that; but what dost *thou* say?" Scriptures, as shall be seen later, are certainly important within the Zen tradition, but ultimately experience is relied upon for ultimate authority, and the secret of Zen is handed down through the passing on of experience rather than a body of doctrines.

The second example, from Hakuin's "Song of Meditation," describes the predicament in which a man searching for truth finds himself:

All beings are from the very beginning the Buddhas;
It is like ice and water:
Apart from water no ice can exist.
Outside sentient beings, where do we seek the Buddha?
Not knowing how near Truth is,
People seek it far away....
They are like him who, in the midst of water,
Cries out in thirst so imploringly.[3]

Although we cannot solve the mystery of Zen, we can discuss the methods used by Zen students in solving the mystery for themselves, and we can at least name the experience of Awakening (*Satori*). Furthermore, thanks to the existence of reports of *Satori*, it is possible to say something about the *nature* of this experience even though the question of its *content* must be left unanswered.

There is a striking contrast between the nature of the methods used to facilitate *Satori* and the nature of *Satori* itself. The discipline of Zen training is rigorous. In the life of a Zen community every conceivable act has been formalized. There appears to be no room left for individuality and spontaneity. And yet, the Awakened One is free, spontaneous, wholly natural, and fully an individual. Watts explains the contrast as follows:

> Immature disciples would frequently make the all-inclusiveness of Zen an excuse for pure libertinism, and it is for this reason that the members of Zen communities observe a rigid discipline.[4]

This deals with one aspect of the issue, but not with the whole issue. The discipline does seem to be a safeguard against using Zen as an excuse for self-indulgence. However, it has a positive purpose also, particularly if the discipline is seen in the context of William James's thought about religious experience. James wrote that when one attempts to solve a

[3] Trs. by D. T. Suzuki; quoted in Alan Watts, *op. cit.*, pp. 46-7.
[4] *Ibid.*, p. 61

problem, he must first exert all of the will and knowledge which is available to him. He must "drive himself to the wall." But intellect and desire may not be sufficient. Somehow there comes a spontaneous cessation of all effort, and, at the point of this letting-go or giving up, a new spirit seems to flow in; a flip of consciousness occurs.

The flip of consciousness is analogous to *Satori* and the striving which precedes it is analogous to the discipline of the Zen community. The goal of Zen religious life is to bring about *Satori*. It appears that the community's total structure is based on a "drive them to the wall" philosophy — not only the Zen master's methods with his pupils.

The ritual begins with the student's application to join the monastery. Traditionally he arrives on foot carrying only bare essentials: a few books, a set of bowls, razor, and light blanket. He may ring the entrance bell several times without getting a response. Finally, someone appears. The applicant asks to be accepted into the community. He is curtly refused. He then settles down before the entrance and waits in meditation or reading. He may keep this vigil for as many as three days. Eventually, he is asked to spend the night in the lodging room, which is not properly of the *semmon dojo* (place of training). After spending at least one night in the lodging room, the petitioner is finally accepted and initiated into the community during a ceremony. He becomes a member of the community once he has been introduced to the *Roshi* (teacher).

Life in the Zen community centres on five activities: practice of humility, labour, service, prayer and gratitude, and meditation. This activity, in turn, is centred upon the *zendo* or meditation hall.

In the *zendo* each monk is allotted one mat, an area three feet by six feet. Here he sits, meditates, and sleeps. Along the longer sides of the *zendo* is a platform (*tan*) three feet high and eight feet wide. Here the monks meditate. The central area can be used for exercising between periods of meditation.

The bare outlines of Zen community life are quite simple. The monks generally sleep from 9 p.m. until approximately 3 : 30 a.m. The principal meal of the day is eaten at 10 a.m. and consists of rice, vegetable soup, and pickles. Late in the afternoon, about 4 p.m., a second and smaller meal is eaten. Originally, Buddhist monks ate only one meal a day, but the combination of the climate of Japan and the more active lives of the Zen monks made a second meal necessary.

A significant portion of the day is set aside for manual labour. "No work, no eating" is a central rule of Zen monastic life and one which sets Zen apart from other forms of Buddhism.[5] This work takes several forms

[5] D. T. Suzuki : *The Essentials of Zen Buddhism* (New York. 1962), p. 252

in order to develop humility, service, and a respect for manual labour. As part of the upkeep of the community, monks gather wood, garden, and sweep. In addition, they *takuhatsu* in the streets. Used in this context, *takuhatsu*-ing is a form of begging. Once a month, the monks go into the village or surrounding countryside collecting rice. At harvest time, they beg farmers for rejected produce. The values of begging are to both the beggar and the giver: the beggar learns humility and the giver learns the value of self-denial.[6] Finally, the monks serve one another within the community. Some of these tasks, such as that of cooking, are highly prized, for in this aspect of work, the monks learn how to "make living use of a thing," how to use everything to its fullest capacity. Jobs such as cooking, serving in the dining room, nursing the sick, sewing, shaving, and washing are done with no expectation of reward. Performance of such tasks is looked upon as "accumulating a stock of merit" and, in a sense, is another way of reducing consciousness of oneself as an individual and independent person.

All of these activities are highly formalized and are considered religious expressions. One does not do "secular" work and then retire to the *zendo* for "religious" meditation. A description of a meal illustrates the strict ritual of the life in general.

At the sound of a gong, the monks file into the dining hall carrying their own bowls. They seat themselves when the gong is sounded again. Before beginning their meal, they recite the "Five Meditations of Eating" (this meditation is not peculiar to Zen):

> Firstly, let us reflect on our own work, let us see whence comes this offering of food;
>
> Secondly, let us reflect how imperfect our virtue is and whether we deserve this offering;
>
> Thirdly, what is most essential is to hold our minds in control and be detached from the various faults;
>
> Fourthly, that this is medicinal and is taken to keep our bodies in good health;
>
> Fifthly, in order to accomplish the task of Enlightenment, we accept this food.
>
> (Trs. by D. T. Suzuki)

Next, the monks each offer seven grains of rice to the unseen spirits, reciting:

> O you of the spiritual worlds,
> I now offer this to you:

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[6] D. T. Suzuki: *The Training of the Zen Buddhist Monk* (New York. 1959), p. 23

Let this food fill the ten quarters
And all the spirits enjoy it.[7]

(This offering is gathered up after the meal and fed to the birds, a characteristic act of Zen Buddhism; the offering is symbolic and even it must not be wasted materially!)

While eating, the monks concentrate on another meditation:

The first morsel is to destroy all evils,
The second morsel is to practise all good deeds,
The third morsel is to save all sentient beings—
May we all attain the path of Buddhahood.[8]

The meal is eaten in complete silence. The monk waiters perform their duties at hand signals. When all have eaten, the monks cleanse their own bowls in a prescribed manner so that nothing goes to waste. The leader then claps two wooden blocks and the monks recite their thanks:

Having finished this meal, my bodily strength is fully restored;
My power extends over the ten quarters and through the three periods of time, and I am a strong man;
As to reversing the wheel of cause and effect, no thought is to be wasted over it.
May all beings attain miraculous powers!

Or,

As the skies are limitless, so shall be my compassion to all sentient beings.
The mind released should be free and unclinging to things of the earth.
As the flowers of the lotus are lovely and unstained, rising up from the mud, so shall my meditations be even though living in this world of illusion.
With mind so purified I offer homage to the Buddha, the Enlightened One.[9]

After this recitation, the leader claps the blocks again and the monks file out.

From the above description, a number of conclusions about the atmosphere of Zen community life can be drawn. In the first place, "community" is a word which seems almost out of place in this context, for the monks do not commune with one another. There is little communication among them except for the barest necessities. Each act is an act of

[7] ALAN WATTS, *op. cit.*, p. 90
[8] *Ibid.*, p. 90
[9] *Ibid.* pp. 90-1 (both meditations)

dedication and purification on an individual level even though the sense of being an individual is at the same time being combated by having them go through these acts together. The monks are together but separate.

On the other hand, in the sense that each monk, in the performance of his duties, rejects his own individuality in order to be at the service of the group, the monastery *is* a community.

A second conclusion is that the entire life of the student is geared toward attaining Enlightenment for himself. Though he may wait upon the others at meal-time, he does so in order to accumulate merit and hence move himself toward Enlightenment. Furthermore, one man's progress will not ease another man's progress. But, even as it is suggested that this approach is individualistic and perhaps an accentuation of individualism, the individualism is being combated through the uniformity with which each act is performed and the attitude that even eating is for the purpose of moving toward Enlightenment of oneself and others, not for the pleasure of eating.

The third conclusion grows out of the first two: No separate time is set apart for prayer and gratitude. It is a dimension of total life in the community.

MARTHA L. DEED

(*To be continued*)

TO SILENCE

In vain a million prayers assail Thy night's
Black witching towers.
For naught through aeons can prevail against
Thy Primal Powers.

Thou nourishedst Wisdom at Thy breast,
Thou wovest the night's black stole.
In Thee alone can all find rest,
Of peace Thou art the soul.

The blessed seek Thy soothing charms
And to Thy music thrill
Wild ecstasies revel in the calm
When all the world is still.

I know when wisdom's final words
The voids with echos fill,
The last of words that will be heard
Will be, be still; be still.

CHARLES DANIELS

UNIVERSALITY AND MORALITY IN JUDAISM

[**Mr. Peretz Gordon** was until recently at Bombay as Consul for Israel in India with the personal rank of Consul General. His family migrated from Poland to Palestine in the twenties and since then he has been immersed in the struggles of Israel to establish itself. He has been a pioneer agriculturist in the *Kibbutsim* collective farms, Captain in the Israel Defence Army, and a prominent member of the Israel Labour Party. He studied political science and international relations in the U.S.A.

In this brief essay he relates the fundamental Judaic conception of one God to the whole development of the Jewish sense of synthesis between religious and social life. By derivation the Jewish name for God, *Yehova*, implies a Presence transcending time and space. But the Jews also hold firmly that a transcendent God is a moral God, and therefore the commandment to man to be God-like implies the commandment to be strictly moral in his dealings with other human beings and nature. Mr. Gordon refers also to the teachings of the Prophets of Israel, who have again and again reminded their nation of the fundamental values of justice and brotherhood and humility whenever they were lost sight of in a proliferation of outward ritual.—Ed.]

If there is one single sentence in Hebrew which has the fullest individual and universal meaning for every Jew and for Jewish life, it is the sentence made of six words: *Shema Israel Adonai Eloheinu Adonai Echad* (Listen, O Israel, the Lord our God the Lord is One). It expresses the all-embracing religious and philosophical concept of the world as being one comprehensive entity, with all its elements, material and spiritual, the creation of God. And God is One, "*Echad*" in Hebrew, which signifies unity.

As the God of the Children of Israel is the Supreme Power by whose will all other things have been created ("He spoke — and it was"), as He is unlimited in time and in space, as he is ageless and has no sexual qualities, the Children of Israel faced a difficult question: what was the name of their God? How would one refer to Him? Any earthly word would suggest limitations to Him, and He is unlimited. Therefore a new word was invented, a word which could not be found in any dictionary at the time, a word which could not be applied to any finite entity. "*Yehova*," the name of God, was made of three parts out of three words and put together. It was taken from the Hebrew words: *Haya* — "He was"; *Hove* — "He is"; and *Yehye* — "He will be." Thus, "*Yehova*" expresses everlasting Eternity, with no beginning and no end. And this name of God has become so sacred as not to be written in full nor pronounced.

"Listen, O Israel," is the call of the inner voice of the Jewish People

individually and collectively. This strong uncompromising faith in an invisible God which is everywhere has been the source of unusual strength to sustain the Jews through a long history of about four thousand years of hardships, discrimination, persecution, and genocide. With the six words on their lips Jews were ready to leap to death, sticking to their convictions and beliefs.

When God was revealed to Moses in the desert of Sinai in the Burning Bush which was not consumed, it was not the work of magic. Nor was it the doing of Moses to turn his staff into a serpent before the eyes of Pharaoh and his magicians. It was a *sign* of the will of an Almighty God acting through Moses, choosing him as his messenger — prophet to the Children of Israel.

If Yehova is the unlimited God, who was not born, does not die, and is not resurrected; who is prior to all and rules all; who fashions light and creates darkness; who is God of good and God of evil — He is a Free God, free from mythological and magical subjection, and thus He is a Moral God.

Man is created in God's image, i.e., he has a spark of divinity, and therefore he is a free and a moral being. This is the highest attribute of man, which must dignify him, make him sacred in the eyes of his fellow men, endow him with the intrinsic qualities of being a messenger-prophet of God, as well as lay upon him the responsibilities of free and moral behaviour subject to God's judgement.

When Moses gave the Ten Commandments to the Children of Israel on Mount Sinai, 3201 years ago, he not only gave a religion to his people whom he had set free from Egyptian bondage, but at the same time he also made a nation of the Twelve Tribes of Israel. The Covenant established between God and His Children had a tremendous religious and national impact upon them. This fact is crucial to the understanding of Judaism and Jewish Life henceforth. One cannot understand properly Judaism and Jewish history but by cultivating a comprehensive approach to the three basic elements — the People, the Land, and the Book of Israel — interacting in harmony and unison. One cannot set apart religious aspects of Jewish life from national aspects, and *vice versa*. The Land of Israel, for example, is both the Holy Land from the religious point of view and Zion, the secular land of a living and a creative nation. So the Hebrew language is both the Holy Language of the Bible and the Prayer Book and a secular language of daily life. All Jewish holidays, except for one Day of Atonement — a purely religious affair — are a synthesis of both the religious and the national aspects of life.

Judaism is a down-to-earth religion dealing mostly with the relationship of man to man rather than man to God. Eight of the Ten Com-

mandments are concerned with social behaviour. The *Torah* (the Five Books of Moses) is a religious-moral law, a code of conduct. It is a religion of *Taryag Mitzvot* — 613 Commandments, dealing with every aspect of human life, based on moral principles of justice and truth and the love and compassion of human nature, all of which emanate from God and are enforced by His will.

It has been this unique phenomenon of a nation-religion which provided the practical and pragmatic framework and testing-ground for the universal and moral principles intrinsic in Judaism. No doubt, the belongingness to such a group of people, whose unique characteristics were shaped by both national and religious forces, has generated in the Jew — individually and collectively — moral strength in great intensity to sustain him through a long history of oppression and suffering. That is, also, why Judaism is not a missionary religion, never trying to convert other peoples to its beliefs. That is why the Jews have introvertly concentrated their national-religious energies on cultivating their inner qualities and potentialities, yet bearing a prophetic message to mankind at large.

The prophets of Israel do not merely respond to enquiries made of them but act on their own as messengers of God. The line of apostolic prophets went on unbroken in Israel from Moses to Malachi. Amos begins an epoch in which prophecy reaches new heights, assuming an ideological role. He repudiates the religious ritual and the cult of previous days and sets forth the primacy of morality:

> I hate, I despise your feasts,
> And I will take no delight in your solemn assemblies;
> Yea, though ye offer me burnt-offerings
> and your meal-offerings,
> I will not accept them. . . .
> But let justice well up as waters
> And righteousness as a mighty stream.
>
> (Amos, XLV. 21-24)

Professor Yehezkel Kaufman, the great scholar on the Biblical age, reaches the conclusion:

> Thus, morality was raised to the level of an absolute religious value as it was regarded as essentially divine. Moral attributes are of the essence of God himself. The moral man thus shares, so to speak, in divinity. Man cannot become God in life or afterwards, but man can and must become Godlike in his moral attributes. "Be like Him: as He is gracious and merciful so be thou gracious and merciful." (*Shabbat*, 133 b).

The prophets of Israel attain their greatest heights, however, in their

vision of universal salvation. While on the one hand they include Israel among those to be judged by God on the day of reckoning, on the other hand they embrace all the nations in their vision of His saving. Isaiah, who was the first to conceive this vision, gave voice thereby to the tremendous optimism of Judaism.

The day will come in which God will demolish the fortifications and armaments of man, and destroy the treasures amassed in violence and war. On that day God alone will be exalted: that day will be the end of wars and the reign of universal peace.

> It shall come to pass in the end of days,
> That the mountain of the Lord's house shall
> be established at the top of mountains,
> And shall be exalted above the hills;
> And all nations shall look to it....
> He shall judge between the nations,
> And decide for many peoples;
> So that they shall beat their swords into ploughshares,
> And their spears into pruning-hooks;
> Nation shall not lift up sword against nation,
> Neither shall they learn war any more.
>
> (Isaiah, II. 2-4)

PERETZ GORDON

YOU can't *impose* spontaneity, creativity and love on people — even God, the supreme Will or Purpose behind everything, can't do that. To say you *compelled* a man to be spontaneous, creative and loving would be a ludicrous self-contradiction: for it is of the very essence of spontaneity, creativity and love to be free and uncompelled. So God "created man in His own image," created creatures, that is to say, who were capable of His own creativity, spontaneity and love: and it is only through the use they may make of these qualities that the Whole can become a fuller expression of harmony and delight.

—VICTOR GOLLANCZ

T. S. ELIOT AND ASIAN CULTURE

[We are glad to welcome this first article in our pages by **Mr. Terence White Gervais**, already known to our readers by his expert reviews of books on Indology and Eastern culture. Mr. Gervais has made a special study of Eastern thought, Chinese, Hindu, and Buddhist, in the fields of both religion and literature. He collaborated with Dr. Betty Heimann and Dr. Ruth Gaevernitz in *Facets of Indian Thought*, published by Messrs. George Allen and Unwin last year.

The months since the death of T. S. Eliot have brought a profusion of literary and personal studies. In this brief contribution Mr. Gervais examines Eliot's contacts with Asian thought with reference to many passages in his poetry which illustrate various lines of thought which seem to have been either derived from Eastern traditions or to parallel them independently.—Ed.]

The recent death of Thomas Stearns Eliot has brought to light unusual facets of East-West cultural relations. Among the versatile tributes paid to Eliot's own versatility, few even touched on his contacts with Asian thought, whether these were real or shadowy, potential or developed. Yet such a discussion would have some value, even though rich, positive results were few.

The youthful Eliot studied Sanskrit and Buddhist subjects at Harvard University and the Sorbonne (Paris); only the outbreak of the 1914 war prevented his enrolment at Marburg, that centre for Comparative Religion; instead, he steeped himself at Oxford in the philosophies of Greece. Metaphysical leanings — always apparent in his mind and his verse — led him to write an essay (published only recently) on the idealist philosopher F. H. Bradley; as Radhakrishnan and others have shown, Bradley's thought is in many ways close to the Indian mind, and a Westerner might well find his interest in both to be somehow connected. Yet, since that time, direct Asian influences seem almost wholly absent from Eliot's work and life. We find only scattered references like the

Datta. Dayadhvam. Damyata.
Shantih. Shantih. Shantih.

ending of *The Waste Land*, that poem whose technique and ideas inspired a whole generation of inter-war poets; or the admission, in his book on Dante (perhaps his most successful critique), that the *Bhagavad-Gītā*, next to the *Divine Comedy*, was the greatest philosophical poem in his experience. (Typical his silence on the "agnostic" Lucretius).

European writers with conscious or unconscious Asian affinities like Shelley with his cosmic pan-en-theism of Nature, he scorned. Even to Goethe, so Oriental in his width, his wisdom, his cosmic kathenotheism,

and his West-Eastern *Divan*, he gave merely a grudging respect. Yet in Eliot's own work we may well find traces of Asian affinities which have been repressed or overlaid — consciously or not — by his very conscious Christian stance. "Christianity" is a term with many diverse emphases; can it be that Eliot's variety, with its streak of what many Westerners criticized as "pessimism," was akin to certain trends in Chinese or Indian thought — the "active inactivity" of Tao, or the doctrine of *Māyā* or of *Saṃsāra*? It is true that in his critical prose such attitudes would be strictly veiled, and almost hidden, by their overt Christian dress. It is rather in his poetry, which, for all its fastidious artistry, naturally revealed more of his inner soul, that Asian traces may be found. Indeed there is no explicit mention of Eastern religious figures, even in imagery, comparable to the strangely evocative lines:

> . . . In the juvescence of the year
> Came Christ the tiger
>
> In depraved May
>
> ("Gerontion," ll. 19-21).

"Gerontion" is an early work, but in the increasingly religious concentration of Eliot's verse, after his conversion to Anglo-Catholicism, we find more frequent spiritual images and moods: thus in "Ash Wednesday" (1930) the passivity, so facilely misread in the West but more finely attuned to Indian or Taoist thought:

> Teach us to sit still
> Even among these rocks.

Passivity and paradox joined appear in these further lines:

> Lady of silences
> Calm and distressed
> Torn and most whole
> Rose of memory
> Rose of forgetfulness
> Exhausted and life-giving
> Worried reposeful
> The single Rose
> Is now the Garden
> Where all loves end
> Terminate torment
> Of love unsatisfied
> End of the endless
> Journey to no end. . . .

The last eight words surely bear a genuine Asian ring. Already Eliot had written movingly, almost Buddhistically, of

The notion of some infinitely gentle
Infinitely suffering thing.

Even the absence of commas, a typical novelty of Eliot's generation, may contribute to the feeling of flow, above fixed name and form (*nāma-rūpa*).

Yet it is in his latest and perhaps ripest poems, the *Four Quartets,* published during the war, that Eliot is most akin to Asia. True Zen can be read into

. . . for the roses
Had the look of flowers that are looked at.
("Burnt Norton," I)

Bhagavad-Gītā teaching may well illumine these lines, which unite the temporal reality with the true Reality beyond *Māyā*:

. . . the boarhound and the boar
Pursue their pattern as before
But reconciled among the stars.
("Burnt Norton," II)

The passage moves still more smoothly into paradox:

At the still point of the turning world. Neither flesh nor fleshless:
Neither from nor towards; at the still point, there the dance is
But neither arrest nor movement. And do not call it fixity,
Where past and future are gathered. . . .

The blending of "stillness" and "dancing" seems to have haunted the poet; it reappears elsewhere, as in "East Coker" with this famous context:

O dark dark dark. They all go into the dark,
The vacant interstellar spaces, the vacant into the vacant. . . .
I said to my soul, be still, and let the dark come upon you
Which shall be the darkness of God. As, in a theatre,
The lights are extinguished. . . .
So the darkness shall be the light, and the stillness the dancing.
("East Coker," III)

Paradox is indeed at the heart of these poems. Richness and nullity unite again in this bewildered question:

Where is the summer, the unimaginable
Zero summer?
("Little Gidding," I)

And so with hope and despair, and with the Śiva-like destruction and re-creation:

The only hope, or else despair
Lies in the choice of pyre or pyre—

To be redeemed from fire by fire....

(Ibid., IV.)

Our final quotation will be from the fifth section of "Little Gidding." Once more the image of stillness:

> But heard, half-heard, in the stillness
> Between two waves of the sea.
> Quick now, here, now, always.—
> A condition of complete simplicity
> (Costing not less than everything)....

Here an almost perfect condition of mystic vision is portrayed. And does not the whole poem end with the pregnant line: "And the fire and the rose are one"?

Here, however Christian the official context, are sure traces of Asian paradox, passivity, the Hindu dynamic "ever beyond" — ideas and moods maybe sown in impressionable days of Sanskrit studies.

TERENCE WHITE GERVAIS

SUFFERING

> This mystery that interweaves the mind with flesh,
> that makes the body's cells the haunts of pain —
> whence comes this evil? Ask it not:
> think rather of life's grain as corn to thresh;
> in hope therefrom some golden end to gain.

WILLIAM EWART WALKER

BEHIND THE CURTAIN IN YUGOSLAVIA

[**Mr. R. M. Fox** is an old friend and contributor to THE ARYAN PATH. He has for long been a writer on social problems, especially Irish, and a dramatic critic. Recently he was elected President of the Dublin Centre of the International P.E.N. As a delegate from the Dublin Centre he was at the International P.E.N. Congress at Bled, Yugoslavia, and travelled through the country. His report is cheerful and his comments on the relation between art and everyday social life bracing.—ED.]

YUGOSLAVIA has long held the reputation of being a country of sturdily independent people pursuing its own course irrespective of pressure from East or West. Of its independence and love of freedom there can be little doubt as, of its eighteen million inhabitants — in the six associated Republics — no less than ten per cent were killed in the struggle to maintain their freedom during the Nazi years of terror, a higher percentage than that suffered by any other country in the same period.

When I attended the P.E.N. International Congress at Bled this summer as delegate from the Dublin Centre I set out to discover the present state of social relations in Yugoslavia and also the position occupied by the theatre. I found a virile drama with an equally virile democratic relationship in industry. This is logical; for, unless there is vitality from the very roots of a country, it cannot flower into a rich artistic life. Whenever in the West we find art and drama the preserve of a small minority cut off from the everyday life of the community, the result is stupid little cults of dilettantism and artistic death, expresed in such aberrations as the Theatre of Cruelty and the Theatre of the Absurd.

In Yugoslavia I found that a popular basis for drama had been created which arouses the interest of thousands of people without vulgarizing or debasing the theatre. In the early sixties there were over 50 professional theatres, 120 amateur, and 30 children's theatres in the country. All of them receive subsidies from the State; so they are able to keep their admission charges low.

Since 1950 the Dubrovnic Summer Festival has flourished and I was present, in the square of the ancient medieval walled city, when the narrow streets leading to the square were crowded with jostling people. Although I had a ticket as a guest for the main stand I was lucky to be able to reach the square at all. I stood in a corner listening to the speeches, the declamations, and the music which marked the opening of this great annual event. The Festival is by no means confined to drama but includes music, opera, ballet. Occupying twenty-six open-air stages, it lasts from 10 July till 24 August.

I discovered that the two dramatists who shared the highest honours

of presentation were Marin Drzïc (1510-67), who represents the traditional splendour of South-Slavic drama, and Shakespeare, who is accepted, in the words of the programme, as "the ever-present standard of all theatrical values." Seven of Drzïc's plays have been presented, including his best-known comedy, *Uncle Maroje,* while eight of Shakespeare's plays have been done, some in a natural woodland setting. This indicates that the popularity of the Festival has not been attained by lowering standards.

This year plans have been made to increase the space given to the Festival by finding suitable places outside the city walls. It is suggested that a stage, with a seating capacity of two thousand, near Lapad on the edge of the city, may be constructed to accommodate the growing audience. I attended another crowded open-air theatre, near Ljubljana, where an opera was being performed before a great gathering. At smaller functions, such as picnics, in the country I noted a strong strain of folk-music, with national costumes, dancing, and songs.

So much for the people's leisure. How about their work? A distinctive method of running industrial enterprises in Yugoslavia is by means of the Workers' Council, which has full control of the works. This council is elected by all the workers in a secret ballot. It then appoints a Management Committee from its ranks and engages a Director. The system was inaugurated in May 1949, and, by the end of 1950, there were five hundred Workers' Councils in the various enterprises. Now the system has been extended to include hotel workers and others.

Rigid State control led to industrial unrest, but the Workers' Council system has remedied this. And it has increased production enormously. Production figures reveal that industrial output has increased 3.5 times between 1953 and 1963. In terms of economic growth Yugoslavia has been one of the foremost countries in the world during the past ten years.

In 1962 the new system was given a more precise legal basis and the number of members of the Workers' Council, based on the size of the works, was laid down. The Council in each enterprise is empowered to regulate details of industrial activity and to decide how much they will spend on modernizing the plant. They can also decide on the payment due to each worker though a minimum wage has been established.

Extra effort and enterprise means that the income of the workers can be increased through a system of collective payment by results. The term of office for a Workers' Council member is fixed for two years, and half the Council members retire each year. This ensures continuity of policy but is a safeguard against bureaucracy.

I discussed the legal basis with a law student.

In Yugoslavia [he explained] we draw a clear distinction between the

State and Society. The State is the machinery of Government while Society is the whole people. Our choice is not between private ownership of industry and State ownership. There is a third alternative. Industry belongs to the whole people but the workers in each enterprise are the trustees for society. They exercise effective control just so long as they are working in the plant. When they leave they relinquish their rights.

Naturally there are constitutional safeguards to make sure that the industries develop on a unified plan. But the workers know that they have a decisive voice in industrial control and the Director will remain only so long as he proves satisfactory to those who do the work.

One criticism made in Yugoslavia was that the system of collective payment by results over-emphasized the material rewards at the expense of the cultural value of the scheme. The answer was that in a poor, undeveloped country it was doubly necessary to stress the importance of production.

Yet the lasting gain of this system is that it alters the whole relation of the worker to industry. He is no longer just a hired man, used up like the machinery and plant, and scrapped when no longer required for making profits. He can apply his mind as well as his fingers to help determine how the plant should be run. He does actually function as a trustee for society and this gives him a new position of dignity and self-respect. He receives *income* rather than *wages*.

With the advance of automation and the growing size of industrial undertakings, the individual worker has become an ever more insignificant part of the factory plant. The assault on his human status becomes greater. Strikes and industrial unrest are caused as much by this feeling of subservience to the machine as by actual grievances about hours, wages, and conditions. Often the worker feels that this is the only way he can assert his individuality or come to a decision of his own in relation to industry. This is the psychological background to many strikes in the West. So I was not surprised to learn that industrial self-government had put an end to much industrial unrest.

William Morris, the English poet and craftsman, in an early essay, "Art, Labour and Socialism," discussed the basis of a healthy attitude to work, art, and leisure. But he approached the problem largely from the standpoint of handicraft. Yugoslavia is dealing with the matter in the conditions of modern machine industry. So far as its internal social order is concerned, it seemed to me that the country is solving this difficult problem of keeping an industrial population alert and intelligent, with a healthy human interest ranging from work to drama.

R. M. Fox

NEW BOOKS AND OLD

THE EARLY THEOSOPHICAL MOVEMENT IN INDIA*

Dr. Sven Eek, "formerly holding a responsible position in the headquarters of the Point Loma Theosophical Society which continued the work of W. Q. Judge in America," has compiled this book after enormous research into the records of the Theosophical Society in India in the early days. His search for sources has ranged from Adyar (India) and the British Museum to the University of California. He states in his "Acknowledgement" section that "this volume [is] an important historical record."

A biography of Damodar K. Mavalankar; the correspondence between Damodar and W. Q. Judge; the latter's articles — "A Hindu Chela's Diary" — based on this correspondence; and, a life-sketch of W. Q. Judge with his drawings of Adyar and comments during a visit — these bring the reader to the real compilation, consisting of articles, letters, and comments by Damodar in early Theosophical publications. This large part of the book gives an insight into the mental, moral, and spiritual development of the central figure, Damodar. It points to the progressive unfolding of Damodar and his enunciation of Theosophical principles and philosophy, particularly in such articles as "Castes in India," "Contemplation" (the latter showing maturity beyond his years), and his independent defence of H. P. Blavatsky against the attacks of *The Christian College Magazine*. A major part of the Appendix contains life-sketches of the Pioneers — one family and sixteen other individuals. There is a useful Glossary of occult and Theosophical terminology and an alphabetical Index which facilitates reference. The compiler has presented a very complete picture of the real spiritual revival that swayed India in the early years of the Theosophical Movement.

The Theosophical Movement may be considered simply as the path of spiritual progress, individually and collectively, of human beings. Its vehicle, the Theosophical Society, was inaugurated in New York on 17 November 1875, with seventeen founders, of whom only H. P. Blavatsky, Colonel Olcott, and W. Q. Judge remained faithful for the rest of their lives.

On 18 January 1879, soon after the arrival of H. P. Blavatsky and Colonel Olcott in India, the Society came into alliance with the Arya Samaj. Damodar K. Mavalankar joined in July, was initiated on 3 August, and proved himself one of its major architects in the following years. His entry was due to study of H. P. Blavatsky's *Isis Unveiled* and recognition in a picture at the Bombay headquarters of one who had saved him from death in childhood.

Born in September 1857 in a wealthy Karhādi Brahmin family, Damodar received an excellent English education and careful training in his religion. The intervention of a glorious personage averted his death in a critical illness in childhood. His betrothal and marriage took place when he was quite

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**Damodar and the Pioneers of the Theosophical Movement.* Compiled and annotated by Sven Eek. (The Theosophical Publishing House, Adyar, Madras. xvi + 720 pp. 1965. Rs. 37.00 cloth; Rs. 35.00 boards.)

[We must draw readers' attention to Dr. Sven Eek's earlier compilation of the writings of Damodar K. Mavalankar, that luminous figure of a victorious disciple in the early Theosophical Movement. It was published under the title *Damodar — The Writings of a Hindu Chela* by the Theosophical University Press (Point Loma, California. 1940).—Ed.]

young. Hence, at twenty-two, when deciding to adopt an ascetic life at Theosophical headquarters, Damodar assigned his part of the family wealth to his father for taking care of his wife. The late Ganesh V. Mavalankar, first Speaker of the Lok Sabha, was the son of Damodar's brother Vasudeo.

At Theosophical headquarters Damodar was entrusted with the business management of the publications department, mainly comprising the issuing of *The Theosophist*. In doing this with unwearying zeal and labour Damodar endangered his physical health. Meanwhile, he was rapidly developing his inner spiritual faculties — " at the rate of 60 miles an hour," says H. P. Blavatsky with reference to the Moradabad incident.

Damodar met his *Guru* — the saviour from his critical illness — in the physical body at Lahore in November 1883; and shortly afterwards disappeared for three days, returning quite changed into a "robust, tough and wiry" person, "bold and energetic in manner."

Whenever H. P. Blavatsky and Colonel Olcott were absent from headquarters, which was frequently, Damodar's position became important. During these periods he clashed with Mrs. Coulomb, antagonized Dr. Franz Hartmann, and suffered from Richard Hodgson's misunderstanding and adverse report to the Society for Psychical Research.

Damodar left Adyar finally on 23 February, stayed a fortnight at Banaras, and departed for the home of his *Guru* in Tibet via Darjeeling. His diary, recovered later, records separation from his coolies on 23 April 1885. An official notice jointly from Colonel Olcott and T. Subba Rao stated Damodar to be alive on 7 June 1886. Four years after his disappearance, H. P. Blavatsky affirmed that he was alive and had written to her three months before. She also stated that Damodar was ready to enter the highest Path from the last birth, suspected it, and only awaited permission to go to Tibet.

H. P. Blavatsky (1831-91) came to help men's mental and moral improvement and open the way to a practical realization of Brotherhood. The Society she established for this purpose became the only doorway at that time for entry to the *Ashrama* of the Masters.

Colonel Olcott, the first President of the Theosophical Society, proved himself of great service with flawless devotion to the Masters. But he suffered from the major limitation of a habit of judging by externals. His *Buddhist Catechism* is a masterpiece, and his *Old Diary Leaves* has historical importance.

What Damodar was in India, W. Q. Judge was in America — both victorious disciples. Simplicity, lucidity, and practicability are the keynotes of Judge's writings, which include *The Ocean of Theosophy*, an English rendering of the *Bhagavad-Gita*, an interpretation of *Patanjali's Yoga Aphorisms*, and many Theosophical articles.

A. P. Sinnett, a British journalist in India, had some correspondence with the Masters of Wisdom, resulting in his publication of *The Occult World* and *Esoteric Buddhism*. The present compilation includes Damodar's profuse commentary on the latter book.

The earlier usefulness to the Masters of Wisdom of A. O. Hume of the British Civil Service in India was lost by his disbelieving and aggressive attitude towards the channels of communication. Later, Hume became the first President of the Indian National Congress, to the establishment of which the early Indian Theosophists contributed much.

T. Subba Rao, a Telugu Brahmin, joined the Society in 1880. He showed himself a deep philosopher, an eminent esotericist, and was of great help to H. P. Blavatsky, who esteemed him highly. But disagreement with her about making public the sevenfold constitution of man and the writing of *The Secret Doctrine* resulted in his resignation in 1886 when the American Section urged H. P. Blavatsky to publish *The Secret Doctrine*. His *Notes on the Bhagavad-Gita* shows the unity of his thinking over a wide field, while his *Esoteric Writings* and a few other works

are all worth reading.

Franz Hartmann was a key figure in the dramatic events of the last years of H. P. Blavatsky's residence at Adyar. In the Coulomb crisis he was found wanting, because of a personal hatred of Damodar. Some of his books are classics in their line. A few of these are: *The Life of Paracelsus and the Substance of His Teachings, The Life and Doctrines of Jacob Boehme*; German translations of *The Voice of the Silence*, the *Bhagavad-Gita*, and *The Secret Doctrine*.

Emma Coulomb (née Cutting) and her husband, stricken with poverty, sought refuge with H. P. Blavatsky, nursed "the hatred of failure against success," contrived the ruin of the Society, and brought undeserved disgrace on H. P. Blavatsky in India.

Babajee, a probationary chela of one of the Masters, assisted Damodar and was devoted to H. P. Blavatsky in the early days, but later in Europe he became bitter against her. His article "Living the Higher Life" under the pseudonym Murdhna Joti — often mistaken for that of W. Q. Judge — was published in *The Path*.

W. T. Brown was honoured by two visits from one of the Masters but eventually wasted his excellent opportunities.

Laura C. Holloway-Langford, a developed clairvoyant, became the personal pupil of one of the Masters, but failed to make the grade. In association with her, Mohini Mohun Chatterjee, another pupil of the same Master, wrote *Man: Fragments of Forgotten History* and compiled *Five Years of Theosophy*. He was one of the most brilliant Hindu members of the early days, but his temperament led to friction with H. P. Blavatsky and Colonel Olcott, resulting in failure and resignation. His English rendering of the *Bhagavad-Gita* is excellent.

Among the historical pioneers were — Abner Doubleday, inventor of baseball and the first President of the American Section; Adelberth de Bourbon, believed to have been of the French royal blood, the founder of the Dutch Theosophical Society; and the Gebhard family, who organized the Germanic Theosophical Society in 1884.

A compilation of this kind serves many useful purposes. It is a historical record. It enlightens on the real nature of the various characters and their relationships to each other. Often by implication, it brings up the shortcomings of these characters. But, most important of all, it reveals clearly the qualities to be fostered and developed on the Path of Discipleship, and those to be avoided, restrained and eliminated. The many failures are the warning signposts. The two successes are the beacons showing us clearly the upward and forward path to the Goal — a goal that Damodar saw and reached. May those who read this book learn, strive, and achieve as he did!

K. R. A.

"MAHATMA GANDHI : THE EARLY PHASE"*

IT MIGHT BE THOUGHT that the life of Mahatma Gandhi is one of the best documented of our time. He himself has told the story in his remarkably candid *My Experiments With Truth*. But Pyarelal tells us that this is not the case. The absence of family records of any kind is a great handicap to a biographer. Even State records are incomplete. And the historical background of regions in three continents, India, England, and Africa, has to be taken into detailed consideration. Pyarelal has spared no pains in his effort to unearth new material and gives the fullest treatment to all the well-known facts,

**Mahatma Gandhi*. Vol. I : The Early Phase. By PYARELAL. (Navajivan Publishing House, Ahmedabad. 854 pp. 1965. Rs. 25.00 ; 38*s*. ; $7.00).

adding many anecdotes. He gives us also an historical résumé of the nineteenth century in India to start with; introduces Gandhi's predecessors; devotes an entire chapter to Ramakrishna Paramahamsa and Vivekananda, to whose tradition he rightly considers Gandhi to belong; goes on to describe the African background, the English political scene, and Gandhi's adventures with vegetarianism; ending with a long chapter on Tolstoy, his teachings; his life, and his relation to Gandhi. The ground covered is very extensive indeed. Pyarelal rather lets himself go in his passionate advocacy, giving 730 pages to a period Tendulkar covered in 57. There are also copious notes and appendices. We share his regret that it has not been possible to include his chronology of events in Gandhi's life covered in this volume with parallel columns of collateral events in India and South Africa. Perhaps space will be found for it in one of the two proposed volumes in preparation which will bring the story up to the point it is taken over at in the last volume of this series which has already been published, *Mahatma Gandhi: The Last Phase.*

In 1896 Gandhi took his family to Africa. He had been there three years, made a good name for himself, and established a fairly good practice. He hoped to do better. The early phase of his life was over. This volume ends here, on an ominous note. Neither he nor those with whom and for whom he worked had any inkling of the magnitude of the storm that was about to break over South African Indians. He left for Africa rather earlier than he intended, being recalled by the receipt of a telegram in Calcutta, on the eve of a public meeting which had, consequently, to be cancelled. In Tendulkar's book, *The Mahatma,* the text of the telegram is given in quotation marks as: "Parliament opens January return soon." Pyarelal quotes it also, as: "Send Mohanlal Road Enforcing Indians to Locations." He goes on to explain that " Road" turned out to be "Raad," i.e., the Transvaal Parliament. There was, apparently, only one telegram. That telegram was in English. There can be only one correct text. Which is it? If the original is lost, no quotation marks should be used.

There are other things which may raise doubts in the reader's mind. The passing of the old *pathashalas* and *madrassas* can hardly be lamented. The education they imparted was as antiquated as the attitudes and military equipment of the rulers which made it so easy for the English to subdue India. It was also communal, children being separated according to creed from the start of their schooling. *Panchayat* rule was by no means ideal. Is there any record of any *Panchayat,* anywhere, abolishing or preventing *suttee*? The increase in litigation under British rule may have had, as one of its contributing factors, a hope, however slight, of a greater degree of justice. English education was introduced at the insistence of eminent Indians who, like Raja Ram Mohan Roy, learned English by their own efforts. Its introduction was opposed by the British mercantile community. The British Government in India did many things that were opposed by the merchants. The British were thus themselves divided over progressive measures and often at loggerheads.

Pyarelal, vociferous in his denunciation of missionary activity in India, makes no mention of the fact that it was the missionaries who introduced the printing press, published the first periodicals, developed prose as a medium of modern thought, brought modern medical science to India, and set up the first hospitals. The schools they founded imparted and impart today an education which became and has remained popular because of its excellence. It is not necessary, in order to be pro-Gandhi, to be either anti-Western or anti-British. There were, and are, many good people in England, Africa, and other countries who are fighting the same evils that Gandhi fought, often with his weapons. It is better not to confuse the situation by raising the dust of such issues more than necessary; for to do so obstructs

our vision of the complex forces at work. To simplify them is to understate Gandhi's achievement, to exaggerate them is to overstate it. Either is a disservice both to the reader and to Gandhi.

This book is invaluable to all students of Gandhi and his teachings. It is valuable even in its reflection of the bias that operated in the minds and attitudes of many Indians generally as well as in his disciples. Pyarelal does not have the dispassionate objectivity of a scholar-historian. He cannot be expected to have it and he does not claim it. His work will, for that very reason, be most useful to such historians in the future.

LILA RAY

Caste Must Go and The Sin of Untouchability. By M. K. GANDHI. Compiled by R. K. PRABHU. (Navajivan Publishing House, Ahmedabad. 108 pp. 1964. Re. 1.50)

Untouchability, the practice of discrimination and social ostracism on account of birth, is the most degrading precipitate of all the evils of the Hindu caste system. Its observance has been made punishable by law, but none the less it is not extinct in practice, and thus the pages of this collection of some of Gandhi's sayings on this question are as relevant today as when they were spoken decades ago.

There were few problems which touched Gandhi emotionally as deeply as the plight of his untouchable countrymen, as to him it represented a denial of the very essence of the values he stood for and made a mockery of Hinduism's professions of universality and human brotherhood (in fact, the fundamental unity of all living creatures). The removal of untouchability, urgent in its own right, was for Gandhi at the same time a step in the realization of the essential brotherhood of man, be he Hindu, Muslim, Christian, or whatever label you choose to tag on to this beautiful being, Man. And, asked Gandhi, looking at it from another angle, how could India ask Britain to put an end to its discriminatory colonial rule, when Indians themselves indulged in discrimination of perhaps even a worse kind against their own brothers?

But Gandhi never rested content with pointing the finger at or analysing evil. With the words, "let me tell you that it is not enough for you to hold the belief passively that untouchability is a crime," he went on to action and programmes. Making the removal of untouchability the second item of the Constructive Programme, he worked for temple entry for Harijans, welfare work among them, guidance of and fund collection for the Harijan Sevak Sangh, and, later, inter-caste dining and marriages. It is here on this latter point that the present collection fails to convey the full breadth and depth of Gandhi's approach. Not heeding his advice actually opening the book, ". . . when anybody finds any inconsistency between any two writings of mine . . . he would do well to choose the later of the two on the same subject," the bulk of statements stem from the twenties and thirties with only a few stray ones from the forties. To survey the problem this would be enough, but certainly not to portray Gandhi's approach to its solution, which underwent steady evolution, leading him to radical approaches in later life. So, for example, he took a vow not to bless any marriages in which not one party was a Harijan, and advocated inter-caste dinners and active mixing in addition to the other earlier programmes. This is not adequately portrayed in this collection, giving a picture of a more soft-spoken and moderate Gandhi, even if burning with feeling for the urgency of the problem.

Allowing for this lack or slip in emphasis, we shall find in the book a vivid picture of the man, filled with the conviction that

. . . not until the invidious distinction between the Brahmana and the Bhangi is removed, will our society enjoy health, prosperity and peace and be happy.

BJÖRN MERKER

Bhagavad-Gita: The Songs of the Master. Translated with an Introduction and Commentary by CHARLES JOHNSTON. (John M. Watkins. London. 132 pp. 1965. 15*s*.)

It is not always easy to translate in precise terms words and meanings of one language into another, especially from Sanskrit, in which one word can be interpreted in many ways. Charles Johnston's translation of the *Bhagavad-Gītā* is a creditable effort in this direction in presenting to the Western reader that immortal part of the *Mahābhārata*, which stands out as the most inspiring counsel given to the pilgrim soul by a Spiritual Preceptor. Life is beset with choices, and the soul in its upward journey comes across conflicts and confusions and for a while loses itself in the labyrinth of contradictory duties. Arjuna as the confused enquirer overcome with despondency seeks the help of the Higher Self in the form of the Teacher. Guidance is given to the pupil as recorded in the eighteen chapters of instruction comprising the *Bhagavad-Gītā*.

The short introduction to each chapter by Charles Johnston helps in understanding the contents, especially terms like *Sānkhya* and *Yoga* doctrines. The eighth chapter, referring to the two paths of return and non-return — the solar and lunar paths — which are difficult of interpretation and which have been explained variously by different writers, has been explained with the help of a quotation from the Upaniṣads that throws some light on the *ślokas* and can be pondered over.

Sattva, Rajas, and *Tamas* (which can be better termed "qualities" than "powers") are explained in a way understandable to all readers, with parallels pertaining to the three planes of the human constitution. In the seventeenth chapter, where Lord Krishna speaks of the three kinds of faith, sacrifice, austerity, gifts, and food, pertaining to the three qualities, Johnston's quotation from the Upaniṣads, giving symbolically the meaning of food, is also helpful in grasping the essence of the theme.

There seems to be some confusion in the interpretation of the term *Rājarṣi*. *Rājarṣi* denotes "royal sage" and not "Rajput sage," as the Rajputs are of a more recent origin. While all Rajputs are *kṣatriyas* all *kṣatriyas* are not Rajputs. Royal *ṛṣis*, and Brāhmaṇas like Vasiṣṭha, were the custodians of wisdom. I do not think it right to say that Brahmins did not know the wisdom. Viśwāmitra, the royal sage belonging to the *kṣatriya* race, came upon the mystic teachings after his encounter with Vasiṣṭha the Brāhmaṇa, who proved himself more puissant, thus inspiring Viśwāmitra to seek wisdom from Brāhmaṇas. Also *Parabrahm* is not a "Being" but "Be-ness." In Ch. x the four Manus are interpreted as the four regents of four directions. Actually, they are the forefathers of the human race.

Apart from these deviations the general translation and the very apt introduction to every chapter make easier, especially for the Western reader, understanding of a work that is unique in its universal appeal as a storehouse of knowledge.

A. R. SHENOY

The Matter of Zen: A Brief Account of Zazen. By PAUL WIENPAHL. (George Allen and Unwin Ltd., London. 162 pp. 1965. 20*s*.)

This unusual book introduces Western readers to the intense meditative method known as *Zazen*, in the author's view the quintessence of Zen. He is an

American professor of philosophy who has studied *Zazen* in Japan; he seeks to remove certain "misconceptions" about Zen in general, and he lays some alert and unusual emphases. With some of these one may disagree: *Satori* seems understressed, and Suzuki's treatment of the "quietist" element in Zen also. Still, this is a provocative and useful exposition, with arresting chapter-headings (Ch. 18: "Zen and Psychoanalysis"; Chapters 5 and 6: on "Simplicity"; etc.). We are introduced to *Sanzen* ("a private interview with the *roshi*") in Ch. 7, and, in Ch. 14, to *Sesshin* ("to collect thoughts"), the week-long intensification of Zen study which takes place roughly six times a year. The tricky paradoxes of Zen are treated from fresh and refreshing angles:

> The cushion deserves a bow, not "deserves" a bow. The distinction between the animate and the inanimate, the *roshi*, the student, and the cushion disappears. (p. 37)

> There is nothing wrong with talking of goals if you are not attached to nor *compulsively detached* from "goals." (p. 92)
>
> [Note the use of inverted commas in both quotations.]

Stimulus may also come from the sayings of Rinzai (pp. 75-9), e.g.:

> Time is precious. There is no permanence in an instant.
>
> What is there to doubt! — Let go. Don't seek or run away.
>
> Cherish neither the sacred nor the secular.

References to Plato, the Sermon on the Mount, and American needs are also acceptable. Yet on the two basic stumbling-blocks the author is as unsatisfying as his predecessors: the excess of ritual and discipline (see pp. 36-7 and 113), and the crude violence: his defence on p. 157 of the crudities described on p. 71 does not appeal.

TERENCE WHITE GERVAIS

Search for Reality in Religion. By JOHN MACMURRAY. (Swarthmore Lecture, 1965. George Allen and Unwin Ltd., London. 81 pp. 1965. 9*s*. 6*d*.)

John MacMurray, for forty years a philosophy lecturer and professor, now in retirement reflects upon the meaning of Christianity as he himself has personally experienced it and intellectually understood it. Undoubtedly among the most influential Christian thinkers of recent decades, MacMurray's disenchantment with traditional formulae is now so wide-spread and his search for a radical re-thinking of Christianity so accepted that *Search for Reality in Religion* necessarily lacks freshness. Its appeal for me lay especially in the autobiographical chapter. To any searching spirit like his, religion is an intensely personal quest, and an exciting one to follow. The severe dogmatism of Calvinism; the warmth of Torrie-Alexander evangelical revivalism, an intellectual fascination with the science-religion issue, involvement in the militant but unstuffy Student Christian Movement in the pre-1920 years, experience of the reality of death as a soldier in World War I, and the philosophical challenge of Marxism, together shaped his early outlook.

While the Churches' tainting with the evil spirit of war made him decide that their moral credentials had been tried and found wanting, and that consequently he must refuse to join any religious organization (latterly he has joined the Society of Friends), he "remained in conviction religious, and in intention a Christian." Religion, for MacMurray the primary and universal form of reflection, is primarily about personal relations in community: Christianity, growing out of a Judaism which drew no boundaries between the "religious" and "secular," has as its task to bring about a universal human community here on earth. To this end the Churches must reject for ever the dualism of "spiritual" and "material," which has too often put a premium on otherworldly piety, and commit themselves to the service of their fellow

men in social action.

His plea that "the Church must be a real community on earth which exhibits to the world, in its life and in the relations of its members, the image of the Kingdom of Heaven" is coupled with the Quaker conviction that "Christianity cannot be defined in terms of doctrinal beliefs."

Unfortunately, this booklet is overpriced at 9*s*. 6*d*.

BRIAN G. COOPER

Philosophy in America: Essays by William P. Alston et al. Edited by MAX BLACK. (Muirhead Library of Philosophy. George Allen and Unwin Ltd., London. 307 pp. 1965. 42*s*.)

There are fourteen papers here arranged in alphabetical order of the names of the authors, all of whom occupy professorial posts of some kind in American universities. With its rigour and scholarship, and also its bias towards clarification, the book is worthy of its distinguished editor, Professor Max Black, the eminent writer on mathematical logic. Arranged as it is, the book might be best read not straight through, but according to similarity of subject; and, wide-ranging as it is, it might still be greatly rewarding if read only selectively.

The prevailing rigour of the writing is impressive, not least in the philosophy-of-religion paper on "The Free Will Defence," where the conclusion that the

> Problem of Evil (if indeed evil constitutes a problem for the theist) does not lie in any inconsistency in the belief that God, who is omniscient, omnipotent, and all-good, has created a world containing moral and physical evil (p. 220).

is scarcely a clue to the sustained logical technicality and intricacy that have gone to its advocacy.

There is a context of liberal scholarship, not least in the logical paper on "Predicability," where again after all the patient and penetrating logic we are given as conclusion that

> Plato's *Parmenides*, Aristotle's *Analytics*, and parts of his *Metaphysics* are the representatives of a critique which uses philosophical logic, not epistemology, to correct metaphysics and to set its bounds. . . . Once we solve the right problems in philosophical logic we shall discover that Kant belongs to his century and not to ours. (p. 281)

The book reveals its bias towards clarification (Wittgenstein receives the largest number of entries in the index of names), not least in the paper on "Aesthetic Problems of Modern Philosophy," in which it is hoped

> to make the medium of philosophy — that is, of Wittgensteinian and, more generally, of ordinary language philosophy — a significant problem for aesthetics (p. 75),

but in which it is also said (it seems to me so wisely) that

> the philosophy of ordinary language is not about language, anyway not in any sense in which it is not also about the world. Ordinary language philosophy is about whatever ordinary language is about (p. 96),

while, at the same time,

> philosophy concerns those necessities we cannot, being human, fail to know. Except that nothing is more human than to deny them. (p. 97)

In these perspicacious philosophical papers on pregnant questions of physics, mathematics, psychology, logic, language, epistemology, religion, ethics, and aesthetics, papers which demand careful study by specialists, there is notable testimony to the high intellectual quality which contemporary America can display. I am tempted to express the hope — however much not itself distinctly philosophical — that there might come to the world a corresponding American wisdom.

M. KAYE

**Ramakrishna and his Disciples.* By CHRISTOPHER ISHERWOOD. (Methuen and Company Ltd., London; Advaita Ashrama, Calcutta. 348 pp. Illustrated. 1965. 36*s.*; Rs. 12.50)

Mr. Isherwood has excellent credentials for this work. He has for long been a devotee of Shri-Ramakrishna. He is an authority on the *Gītā,* which was the basis of Ramakrishna's life and teaching, and he can tell a good story well. The book, he informs us, has been written primarily for the sort of reader "who is not afraid to recognize the marvellous, no matter where he finds it," and in the Master's life we have a phenomenon of the most vital significance for the world today. Beginning at a time when old beliefs were being questioned more and more sceptically, it came as a balance to growing materialism, its influence increasing as the forces of unbelief have gathered strength.

Mankind has not been allowed to succumb to the darkness weakly. This amazing phenomenon shines ever brighter with its awe-inspiring challenge, giving powerful support not just to faith in ancient Hindu ideals but to every belief anywhere that stirs a man to recognize God.

Ramakrishna the Hindu gives new life to every faith. From a position unique in this age, he turns the doubting Christian back to Christ, the Muslim to his Prophet, and shows with the unsurpassed sweet reasonableness of an all-embracing logic that we can trust God, who has ever guided all His children in their own precious ways according to their own special needs. He makes God live again as much for the weak and backsliding as for the eager and strong, who press on hard for the goal. He is a gift of light to all who despair in the darkness of today, all who have called on God for a sign that He still lives and still loves every single one of us.

Mr. Isherwood's book, with its valuable photographs and good index, should introduce many to this wonderful man and the movement which has sprung from him.

D. S. MAXTED

After Romain Rolland's *The Life of Ramakrishna,* this is the most notable biography of Shri-Ramakrishna by a Western admirer. The Paramahamsa's was outwardly a very simple existence, the life of a priest in the temple of Kali at Dakshineshwar, undisturbed by the political, social, or cultural revolution that went on outside. Nevertheless, the biographer's task is not an easy one. How to describe the cataclysms of spiritual disturbances and the placid lakes of supreme *ānanda* that alternated in Ramakrishna's inner life? How transform into cold print the glory in the Paramahamsa that drew scores of learned devotees to him, and through Swami Vivekananda made thousands forsake the world and embrace a life of selfless service, meditation, and devotion? How was Shri-Ramakrishna able to inspire equally the rich Mathur, the drunkard Girish, the servant-boy Latu? Indeed, how convey the wonder of this "unlettered" man coaxing to his way of life some of the finest intellectuals of the world? Mr. Isherwood himself, caught between scientism and mysticism, and between intellectualism and intuition, comes to the conclusion that Ramakrishna is best described as a phenomenon, something "extraordinary and mysterious" which is at the same time "a fact, an object of experience." Their follows an authoritative re-telling of Ramakrishna's life (relying mainly on *The Gospel of Shri Ramakrishna* by M. and *Shri Ramakrishna the Great Master* by Swami Saradananda): the birth in Kamarpukur, the early days of spiritual ecstasy, the different *Yoga-Sādhanās* in Dakshineshwar, the two-way traffic of love between Ramakrishna and his disciples, the constant flow of parables and teaching, and the *Mahā-*

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*A copy each of the English and the Indian edition was received and sent out for review. Readers will find it of interest to compare the two reviews, one by an English writer, the other by an Indian.—ED.

samādhi. Sharadamani Devi's is of course the ubiquitous Presence — now as herself, now as the Universal Mother — in the Dakshineshwar temple.

The condensed biographies of Ramakrishna's direct disciples help us to perceive the "phenomenon" in proper perspective. These youngsters who became the first monks of the Ramakrishna Order — among them, the fiery Niranjan, the mild Jogin, the courageous Sarat, the brilliant Shashi, the cheerful Tarak, the meditative Hari, the regal Sarada, the beloved Subodh, besides Rakhal, Kali, and Naren — were endowed with intelligence that was quite out of the ordinary. That even so recently there should have been witnessed this blaze of spiritual glory and complete sacrifice testifies in some measure to the greatness of Mother India herself. Although Ramakrishna and his disciples are no more on the physical plane, the trails of glory and good they have left behind will go on reaching an ever-widening circle of mankind. As Ramakrishna voiced it in one of his beautiful similes:

> A band of minstrels suddenly appears, dances and sings. Then, just as suddenly, it departs. They arrive and they leave, without anybody recognizing them.

Perhaps. But the true devotee with understanding made keener by faith recognizes them and speaks to the world. Christopher Isherwood is one such devotee from the West, and our debt to him is immeasurable.

PREMA NANDAKUMAR

Islam aur Fitrat. By MAULANA SHAH MUHAMMAD JA'FAR PHULWARWI. Urdu. (Published by Idaa-i-Thaqafat-i-Islamia, Club Road, Lahore. 123 pp. 1964. Rs. 2.25)

The author has divided the book into four chapters: (1) Islam and *Fitrat* (or Nature), (2) A few commandments and prohibitions and *Fitrat*, (3) Divorce, (4) Morality and *Fitrat*.

In the first chapter he does not say what Islam is. Ostensibly he means the religion revealed in the Qur'ān through the Arabian Phophet. The whole book could have been written in two pages if he had defined Islam (Obedience to God) and told us that it is the innate nature created by God, as generally expressed by human conscience, to believe and act in a godly way, and shun the evil. He unnecessarily brings in sixty-four sub-headings which are mostly spurious and sometimes contradictory. Curiously enough he uses the word *Fitrat* as meaning "nature" in most places but quotes the verses of the Qur'ān where this word means "creation" or "origination," which he himself admits in a footnote on p. 3.

In this very chapter he claims the present order of the Quran to be very natural, although it is artificial as shown by the history of the Quran. Not only the verses but the chapters of the Quran are not in chronological order as were originally revealed to the Prophet.

There was no place in this book to discuss the family laws, divorce, and rules of inheritance as they are not creations of God and have been variously adopted by humanity.

The author has not understood the meaning of the "Challenge" of the Qur'ān (p. 55-6) and considers it to be a "natural argument." He does not mention the "Challenge of the pagans" in which they also challenged the prophet to speak in the language of poets or soothsayers, which they considered to be better literature than the Quranic prose. The heathen had said that they could speak the language of the Qur'ān if they so desired. The prophet had also replied that God did not want him to speak in the immoral language of poets and soothsayers. So the challenge was from both sides, and neither side wanted to change their outlook (as given by the Qur'ān or by the poets), and neither accepted the challenge.

In the chapter about morals the author thinks that it is only the Quranic Islam which teaches to do good

to all (p. 119). This is nothing but exaggeration. If one studies Taoism one finds that it teaches not only to forgive but to forget an inimical deed as children do. This is the natural religion of a child. Vedanta and Christianity also are based on Truth, selflessness and Love. Similarly Arabian Islam wants to create a socialistic state where all evils, both moral and economic, may become impossible. This has not been mentioned at all by the author. In fact the Qur'ān asks one to believe in all godly religions revealed to man from the days of Noah.

M. AJMAL KHAN

Kahlil Gibran — His Life and His Work. By MIKHAIL NAIMY. (Khayats, Beirut, Lebanon. 265 pp. 1964. $5.00)

Kahlil Gibran and his present biographer were, indeed, twins in spirit. As the former himself said on one occasion:

> You have an eye that sees into my depths, and a pen that can easily tear the curtains which I draw between me and the ignorant and blind. (p. 159)

None could, therefore, be better suited in every respect than the eminent author-artist in unveiling to us the soul of the Poet of Lebanon, in all its agony of aspiration and ecstasy of achievement.

This volume (a very welcome reprint of the first English translation of the original Arabic, published in 1950), is divided into three parts, entitled "Twilight," "Night," and "Dawn," and an Appendix, the major part of which consists of a selection of the Poet's letters to the author. The first part deals with the Poet's early life up to the time he migrated along with his family to New York — the venue of his future "greatness and glory" — where he met his "guardian angel," Mary Haskell. The second is a kind of midwife's eye-witness account of the birth of some of the Poet's major works, such as *The Prophet, The Forerunner, The Madman,* and *Jesus the Son of Man,* and of several of his drawings, stressing the paroxysms of pain attending their "birth." At this stage the Poet was influenced greatly by Neitzsche's *Thus Spake Zarathustra* (which incidentally supplied the "mould" for *The Prophet*). The result was a state of acute agony born of the striking and sad contrast between the fruits of wisdom from his illumined imagination and intuition, as contained in his works, and his comparative failure to shape his life in accordance with the truths thus revealed to him. So much so, that he was constrained to confess to his *alter ego,* "I'm a false alarm" (p. 171), that is, "as one estimated by his friends and admirers for more than he was really worth" (p. 172), adds his biographer. It was a case of Gibran divided against himself. In the third part, however, we meet the poet on whom has dawned the realization. As says Almustafa in *The Prophet*:

> When you love you should not say, "God is in my heart," but rather "I am in the heart of God."

On this statement the biographer comments with insight as follows:

> How can one who is in the heart of God feel any barriers between himself and any other man? Could he not feel all men dwelling in himself, and himself dwelling in every man? Can one so unified with all creation ever say, I have given so much to my neighbour, or have taken so much from my neighbour? Does he not become a taker when giving, and a giver when taking? (p. 190).

In this way we come to know Kahlil Gibran better and we learn from him and his work the much-needed lesson:

> For art, no matter how highly regarded by its own creator and his fellow-men, is of little value save when translated by its creator and by men into a power capable of leading them from the bounds of limited existence to the boundlessness of Life — from the man in God to the God in Man. (*Apologia,* p. ix)

There are a number of beautiful

photographs in the book. The printing and get-up of the book, too, are a high-water-mark of artistic excellence; indeed, "a thing of beauty and a joy for ever," while the biography is a poem in itself, a window of vision.

G. M.

The City of White Stones. By DALLAS KENMARE. (Ed. J. Burrow and Company Ltd., Cheltenham. 63 pp. 1965. 15*s*.)

Dallas Kenmare has a very unusual style, which has changed little since a previous volume of her poems entitled *Meditation in D Minor*. Much of her work is introspective and reveals an intense capacity for joy and suffering. She has a keen ear for the music of words and on the whole she uses them skilfully, but some of her poems would be improved by condensation. Her meaning is not always immediately clear but it is always worth seeking. We are sometimes aware in these poems of a profound sense of loneliness and a longing to recapture a lost happiness. Her faults are the same as before, an occasional tendency to "preciousness" and sentimentality, and some otherwise good poems such as "Plastic Flowers" are marred by clichés. Nevertheless, this poem gives us much food for thought and is a subtle attack upon the false values of our materialistic age which tend to destroy what is natural and wholesome. A few of these poems may possibly appeal more to women than to men because women are usually more emotional than men in their response to life's complexities. There is no doubt, however, that Dallas Kenmare's best poems are impressive and memorable. "Nocturne: New Year's Eve" is an example of her gift for creating "atmosphere":

> Full moon rising above the still, dark sea,
> under the palm-trees white jasmine-stars shining, and the pale roses,
> scent of orange-blossom, strong and sweet, breathing out in the silence. . . .

HERBERT BLUEN

Rūpaka Samīkṣā. Ed. by E. R. SRIKRISHN SARMA. (Sri Venkateswara University, Tirupati. viii+122 pp. 1964. Rs. 4.00)

During the last four years the Sanskrit Department of the Venkateswara University at Tirupati has organized two Seminars on Sanskrit Drama and Dramaturgy wherein the participants are the teachers of the different affiliated colleges of this University. The Proceedings are called *Samīkṣā*; and, while in 1961 the *Kālidāsa Samīkṣā* came out, the *Rūpaka Samīkṣā*, the booklet under review, was produced in 1963.

The Sanskrit portion here contains the Inaugural Address of MM. Anantakrishna Sastri and a lecture entitled "*Rasarahasya*" by Paṇḍitarāja D. T. Tatacarya.

In the English portion which follows immediately there are twelve papers discussing the various aspects of Sanskrit Drama. None of the papers can benefit the research scholar; for they break no fresh ground. The very titles of many of them (Nos. 7, 9, 12 and 16 for instance) remind one of the captions of a book or paper read years ago. Their value lies in the inspiration they may give to those unfamiliar with Sanskrit. Among these, those who study one of the modern Indian languages only may be encouraged by such Seminars to go to Sanskrit to discover the origins of their dramatic tradition. Even though modern scholars have been studying Sanskrit for nearly two centuries now, their predilection has generally been for the linguistic or philosophical literature in Sanskrit. Greeting the *Abhijñānaśākuntala*, translated for the first time into English by Sir William Jones in 1789 and into German by George Forster in 1791, the famous German poet Herder is said to have wished that there were more

such books published from India than "their *Bagarvedams*" [*Bhagavad-Gītā*]. The appeal is perhaps relevant even now though in the modified form of an exhortation for a more enthusiastic study of our Sanskrit classics. In this connection the work of universities like the Venkateswara which seek to popularize this study is very welcome.

H. G. NARAHARI

Shakespeare Quatercentenary Celebrations Souvenir. Under the aegis of the English Association, College of Arts, Waltair. (Andhra University Press, Waltair. 86 pp. 1965.)

The celebrations commemorated in this book lasted four days. On the first was the inauguration, on the fourth the conclusion, and the middle two days had a seminar and some acting. The papers in the book are not all proceedings of the four days; some are from other occasions and about some we are told nothing at all. There is no account given of the English Association, which is a pity, as it would have been of interest to readers outside Andhra University. I notice, however, that some scenes from a Telegu translation of *King Lear* by a Reader in English at the University were played, and also that the paper by this Reader, Shri K. Viswanatham, on Shakespeare translations is in the collection. This seems to point to a real and practical interest being taken in Shakespeare. In fact, the whole affair seems to have been the laudable effort of a small group of enthusiasts.

Yet there is a certain vagueness about all the proceedings, perhaps a common fault of modern Indian writing. For lovers of literature all the speakers seem remarkably indifferent to words and their effect. The student making the introductory speech boasts of having counted the characters in Shakespeare's plays, and gives the total "excluding servants and lords," apparently quite unaware of the ludicrous picture this calls up. He did get inspired to make the count, which is a genuine and basic experience of Shakespeare of a kind sometimes denied to the more sophisticated. But it is not admirable to talk about a fellow student having "painted an excellent portrait of Shakespeare," as if Shakespeare had come up and sat for him. All through the book there are meaningless statements ("This is an occasion out of the ordinary, because for the next centenary celebrations we shall have to wait for another 100 years"), awkwardly twisted quotations inside inverted commas, or chips of quotations, and words like "youngmen." I suppose all this would be defended as clear enough to any but a carping reader. But what this careless reliance on other people's common sense leads to is shown by Shri Viswanatham's paper. The simple and effective words

Mark Antony
In Egypt sits at dinner

(given characteristically as "In Egypt Mark Antony sits at dinner") are rendered in one of the translations as "In Egypt Antony is in the midst of pots of flesh undeviatingly as a trencher-knight." This is an unfair method of discussing a translation (though it does not trouble the writer at all), but it certainly sounds as if the translator has no notion of how to receive another man's ideas, and therefore how to project his own. He is locked in himself as if literature had never existed.

ELIZABETH REUBEN

Hemisphere: Asian-Australian Viewpoints and Ideas. Edited by R. J. MAGUIRE. (F. W. Cheshire, Melbourne. 305 pp. 1964. Australian 32*s.* 6*d.*)

This is an anthology of articles which have appeared from time to time during the last seven years in *Hemisphere*, a monthly magazine published in Australia. *Hemisphere* has the laudable object of promoting good will and understanding between the peoples of Asia and Australia by publishing articles on a variety of interesting topics dealing with archaeology, architecture, art, biography, ethnology, history, literature, music, philosophy, and

sociology.

This interesting volume contains forty-one articles contributed by distinguished writers from Australia, Ceylon, India, Indonesia, Japan, Malaysia, Pakistan, the Philippines, and Thailand. The writers have something interesting to say about some cultural aspects of their countries. The writings show that the various countries represented in the volume have their own cultural heritage, which has its own individuality, but which, none the less, is not at variance with the cultural heritage of humanity as a whole.

The omnibus nature of the volume can be seen from some of the titles of articles which the present reviewer has selected at random: "The Study of Asian Legal Systems," "The Buddhist Art of Ceylon," "Aborigines of Malaya," "Thai Indigenous Literature," "Music in Australia," The Indian Philosophical Tradition," "Life in a South Sumatra Village," "Iqbal: His Mind and Art," "Harmony: The Key to Japanese Art." These titles have been selected to give the reader an idea of the range and variety of the articles in the volume. But it can be said without hesitation that each of the other articles in the volume has something very interesting and stimulating to offer the reader.

In the preface Mr. Maguire says:

> Australia occupies, as it were, a unique position, a position from which, with humility and understanding, she has much to contribute in Asia and much to learn in return.

This observation should be true not only between Australia and Asia but between all countries of the world, whether they are situated in Africa, America, Asia, Australia, or Europe.

There seems to be a growing realization in Australia that it cannot live in isolation from its neighbours. This book will bring much-needed enlightenment to the self-centred exponents of the White Australia policy. It would have been better if there had been a couple of articles in this anthology dealing with this subject in a frank and sympathetic manner. Australia cannot afford to ignore Asian susceptibility on this issue.

Books which promote sympathy and understanding between nations and which foster an international outlook render a useful service. It is hoped that Mr. Maguire will bring out a companion volume to the present, containing articles on cultural subjects by writers from other Asian countries like Afghanistan, China, Iraq, Iran, Israel, Jordan, Lebanon, Saudi Arabia, Syria, Turkey, and Yemen.

The book contains some good illustrations. The printing and get-up are excellent.

PHIROZE J. SHROFF

Motilal Nehru. By B. R. NANDA. (Publications Division, Ministry of Information and Broadcasting, Government of India. 235 pp. 1964. Rs. 2.50)

Motilal Nehru's was in many respects as much a charmed life as his son Jawaharlal's was to prove to be afterwards. Motilal Nehru has been rightly regarded as one of the heroes who played their part in India's struggle for freedom. His continued fight against orthodoxy and sectarianism, his personal sacrifices, and his transition from a prosperous legal celebrity to the front ranks of national leadership under the inspiration of Gandhi — these are what make him live afresh still in our national memory. He had important differences with the policies of Gandhi and of his own son on certain basic issues such as the question of Dominion Status *vs.* complete Independence for the country; but this fact only shows up the stern and seasoned realism with which he approached the politics of his day.

In the present book, which is an abridged version of the author's *The Nehrus: Motilal and Jawaharlal,* originally published by George Allen and Unwin Ltd., London, the author offers a short and interesting Study of Motilal's most eventful life and gives us a glimpse into his many-sided and absorbingly human personality as well.

B. G. RAMACHANDRA RAO

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The B. P. Wadia Memorial Lecture for 1965 was given by Shri M. C. Setalvad, who chose as his subject "Law and Society." The meeting took place on 19 August 1965, on the eve of the anniversay of the passing of Shri B. P. Wadia, at Theosophy Hall, Bombay, under the joint auspices of The Indian Institute of World Culture and the P.E.N. All-India Centre. Shri G. L. Mehta was the distinguished chairman.

Shri Setalvad, one of the luminaries of the legal world, both Indian and international, spoke lucidly of the place of Law in the developing life of man in society. He examined the classic theories of from where Law derives its authority; and, after putting aside as limited various explanations in terms of social custom, royal or political authority, etc., culminated his discussion with the idea that the true source of the authority of Law is the citizen's sense of a moral obligation to obey the law of the land. The State, in modern societies, has considerable initiative in law-making; but Shri Setalvad, while valuing the guidance given by State-made law to the social conscience, did not think it wise for the wielders of political power to get out of touch with the social ethos. Law might guide the social conscience, and it could enforce regulations based on a society's sense of values; but it was not in itself the source of that sense of values, which was linked to the whole of a society's cultural, religious, and moral tradition and its growth along these lines.

Shri G. L. Mehta reminded the audience that the law could perform its valuable function only if each citizen did something about it — to sustain it where it served a sense of values, to reform it where it lagged behind the social conscience, to defend it at the root where any arbitrary power tried to usurp its authority.

Shri R. P. Sirkar, moving a vote of thanks, recalled that the connection between the authority of Law and the citizen's sense of moral obligation was one which the late Shri Wadia would have warmly defended. One of Shri Wadia's favourite references had been to the beautiful phrase in which Kant couples the starry firmanent above and the Moral Law within.

The summer number of the quarterly *Views* is entitled "Personality in Society" and is devoted largely to a new attitude in psychiatry now making itself felt, notably in the work of R. D. Laing and his colleagues. The new "existential psychoanalysis" endeavours to find out what meaning the patients' behaviour and experiences have for them. It is claimed that "withdrawal from relationship, confusion and paradox in speech, disintegrated or 'unreal' identities associated with insanity" are due to the patient's confusion and conflict between his own sense of self, and the image to which he is expected to conform by his family and by society. Schizophrenia is the breaking down of "false selves" imposed on people by strong emotional pressures.

The victim can, if helped and not hindered, accept the experience, rediscover a truer self, with a greater capacity for "self-rule" and free will, and a better reciprocity in relationships with others. Many psychiatric institutions only repeat the family's error in trying to mould the patient to a conformable attitude acceptable to society. Most interesting, is the ten-day "psychotic experience" described to Laing by a well-known sculptor. The latter had been exhausted, physically, emotionally, spiritually, and his personal-ego sense

of identity began to disintegrate. Time seemed to regress, and with it consciousness; everyday things showed "enhanced significance"; awareness became dual — observer and experiencer. A feeling emerged of more power of control, more understanding of the problem of good and evil. There was a sense of repeating a tremendous and fantastic journey, transmigrating from the lowest forms of life to a vast and terrifying awareness of everything (the patient had read no books on metaphysics). Though not religious, in the struggle between unwillingness and desire to open himself to the experience, with its sense of panic and insufficiency of spirit, he went through the Stations of the Cross. He was fortunate in not being heavily sedated, nor given electric-shock treatment, nor deep-freezing. And, finally, realizing the need to join up again with his present self, he suddenly achieved, by an effort of will, a dramatic "rebirth," a return to an enhanced normality. Since then, glimpses of this greater consciousness have given comfort and elation, though the original experience so taxed his power to the limit that he would be afraid to face again this full "enormity of knowing."

Laing points out that he had no map for the experience, and onlookers had no way of distinguishing between states of hyper-sanity and sub-sanity. Here we may note the incalculable value of the *Bhagavad-Gita* for its map of this journey of *yoga* (union). In the first six chapters the pupil (the ego in the body), confused between two conflicting attitudes, continually demands of the teacher (his Higher Self), "Tell me with certainty which of the two is better?" only to be answered that he must reconcile the opposites. In the next six chapters he has the overwhelming vision of the Universal Ego in all beings, the all-containing Cosmic Form, and the terror of Infinite, All-destroying Time. In the concluding six chapters he "comes back to earth" to work out his duty and relationships with greater understanding.

Whether the new theories are generally valid or not, it would seem helpful for psychiatrists to study the principles of soul-psychology in the *Gita*.

In mid-August in Los Angeles, California, Negro riots exploded into violence. As Alistair Cooke pointed out (*The Guardian,* 16 August 1965) this had nothing to do with the demand for civil rights, since more has been done to satisfy these during the previous twelve months than at any previous similar period in the relationship between Negro and White. The historic Federal Voting Rights Act of 1965 had been signed only a few days before. But these measures cannot change conditions and characters overnight, and Cooke suspects that, apart from a criminal element, one factor in the irrational, spontaneous rising (that only later became systematic looting and arson) was the weather then at Los Angeles. The Justice Department's study of city riots warns "that great heat with high humidity is the climate most provocative to civil disturbance."

There would also seem to be larger rhythms of recurrence, a pattern alternating between (1) irrational violence and anarchy, a mob upsurge from below, and (2) mass massacres and destructions directed from above, with reasoned planning and organization. The "*terreur*" of the eighteenth-century French Revolution is an example of the first; the trials of the Inquisition, with its textbook of torture, *Malleus Maleficarum,* as also the systematic genocide of the Nazis, are examples of the second. One can see another, alas, in the treament of non-Whites in South Africa, the inhumane prison conditions suffered by them, and indeed by White liberals who espouse their cause. Despite disclaimers and the indignation of the South African government at "smear campaigns," the Defence and Aid Fund, Christian Action, has produced such evidence as has gained financial support from Governments, e.g., Sweden and Holland, as well as from individuals, towards legal aid and welfare. Some people, like Laurence

Gandar of the *Rand Daily Mail,* are struggling for justice and moderation, but, unless these are able to curb the present trend, then the pattern of history presages such a mass upsurge that the wild excesses of the French "*terreur*" and the worst of the American riots, will be nothing in comparison with the flare-up ahead, in the land of apartheid.

The Times Educational Supplement (27 August 1965) features an article on a new type of team teaching being tried out at the John F. Kennedy High School, Montgomery County, Maryland, U.S.A. The general principle is not new. As in similar experiments, there are large rooms for groups of 60-300, small ones for 6-13 students, and classrooms of the regular type for 30-strong classes. The Library, now named "recourses centre," has not only books, but visual aids, tape recorders, and facilities for individual or small-group work. The teams, however, are not specialized by subjects, but combine teachers of the various subjects at a particular grade level. Two out of the seven periods in the day's timetable are given over to team-planning, both for the individual students and for group work, and to team-discussion and cross-subject planning.

A team of eight take the seventh grade, for example, all of whom know the capacities and weaknesses of their 225 students well, and who plan the schemes of work for individual need. The aim is to fit the teaching, lectures, seminars, tutorials, to the student rather than to commit him to the framework of a fixed curriculum. This is excellent, but naturally throws more work, much more complicated planning with timetables, and more responsibility on the teachers. It demands more devotion and adaptability than some teachers can give, though others find rewarding the opportunities to help simultaneously the slow and quick learners. The Editorial comment on the experiment points out that the concept of team teaching is not yet clarified. The British educational system differs somewhat and it seems likely that "the personal touch" can only be fully realized in the grammar-school sixth-form context, and, in another way, in infants' schools. Yet much could be learnt from the experiments if a British research group could be appointed to study them.

Nothing is reported about examinations, nor about the end-object of such education, but the method seems designed to eliminate some of the worst effects of the competitive system — a result to be warmly welcomed if it succeeds.

GANDHIJI'S BOOKS

WITH a view to encourage the reading of Gandhian Literature in students of colleges and schools the Navajivan Trust, Ahmedabad 14, has formulated a scheme to make available *selected sets at Rupees Seven in place of Rupees Eleven for each set.* Registered Postage, packing etc. will be borne by the Trust. The reduced price of the set should be sent by M.O. No VPs will be sent. While placing an order the number of that set may please be clearly stated. This benefit will coninue up to the end of October 1965.